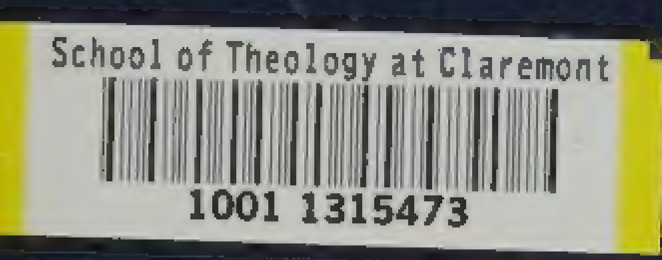

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THE STANDARD EDITION OF
THE COMPLETE PSYCHOLOGICAL WORKS
OF SIGMUND FREUD

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VOLUME XIII



MICHELANGELO'S MOSES

THE STANDARD EDITION
OF THE COMPLETE PSYCHOLOGICAL WORKS OF

SIGMUND FREUD

Translated from the German under the General Editorship of

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In Collaboration with

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Assisted by

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VOLUME XIII

(1913–1914)

Totem and Taboo

and

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(1913 [1912-13])

EDITOR'S NOTE

TOTEM UND TABU

(a) German Editions:

1912 Part I. *Imago*, **1** (1), 17–33. (Under the title 'Über einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker' ['Some Points of Agreement between the Mental Lives of Savages and Neurotics'].)

1912 Part II. *Imago*, **1** (3), 213–27 and (4), 301–33. (Same title.)

1913 Part III. *Imago*, **2** (1), 1–21. (Same title.)

1913 Part IV. *Imago*, **2** (4), 357–408. (Same title.)

1913 In one volume, under the title *Totem und Tabu*, Leipzig and Vienna: Heller. Pp. v + 149.

1920 2nd ed. Leipzig, Vienna and Zurich: Internationaler Psychoanalytischer Verlag. Pp. vii + 216.

1922 3rd ed. Leipzig, Vienna and Zurich: I.P.V. Pp. vii + 216.

1924 *G.S.*, **10**, 3–194.

1934 5th ed. Vienna: I.P.V. Pp. 194.

1940 *G.W.*, **9**. Pp. 1–205.

1934 'Vorrede zur hebräischen Ausgabe von *Totem und Tabu*.' *G.S.*, **12**, 385.

1948 *G.W.*, **14**, 569.

(b) English Translations:

Totem and Taboo

1918 New York: Moffat, Yard. Pp. xi + 265. (Tr. A. A. Brill.)

1919 London: Routledge. Pp. xi + 265. (Tr. A. A. Brill.)

1938 London and New York: Penguin Books. Pp. 159. (Tr. A. A. Brill.)

1938 In *The Basic Writings of Sigmund Freud*, New York: Modern Library. Pp. 807–930. (Tr. A. A. Brill.)

1950 London: Routledge and Kegan Paul. Pp. xi + 172. (Tr. James Strachey.)

1939 'Preface to the Hebrew Translation of *Totem and Taboo*.' (In *Totem and Taboo*, London, 1950, p. xi. Tr. James Strachey.)

The present translation is a slightly corrected version of the one published in 1950.

In his Preface Freud tells us that his first stimulus for writing these essays came from the works of Wundt and Jung. Actually, however, his interest in social anthropology went back much further. In the Fliess correspondence (Freud, 1950a), apart from references to his long-standing devotion to the study of archaeology and prehistory, there are a number of specific remarks on anthropological topics which anticipate the lines which his later investigations were to take. For instance, in Draft N (May 31, 1897), in discussing the horror of incest, he touched on the connection between the growth of civilization and the repression of the instincts—a subject to which he returned in his paper on '"Civilized" Sexual Ethics' (1908d) and in much greater detail in *Civilization and its Discontents* (1930a). Again, in Letter 78 (December 12, 1897) he writes: 'Can you imagine what "endopsychic myths" are? They are the latest offspring of my mental labours. The dim inner perception of one's own psychical apparatus stimulates illusions of thought, which are naturally projected outwards and characteristically into the future and the world beyond. Immortality, retribution, the after-death life are all reflections of our inner psyche ... psycho-mythology.' And in Letter 144 (July 4, 1901): 'Have you read that the English have excavated an old palace in Crete (Knossos) which they declare is the authentic labyrinth of Minos? Zeus seems originally to have been a bull. It seems, too, that our own old God, before the sublimation instigated by the Persians, took

Psycho-Analytical Society on May 15, 1912, in a talk which lasted for three hours. The third was prepared during the autumn of 1912 and given before the Vienna Society on January 15, 1913. The fourth was finished on May 12, 1913, and given before the Vienna Society on June 4, 1913.

Totem and Taboo was translated into several languages besides English during Freud's lifetime: into Hungarian (1919), Spanish (1923), Portuguese (n.d.), French (1924), Japanese (twice, 1930 and 1934), and Hebrew (1939). For the last of these, as will be seen below (p. xv), he wrote a special preface.

PREFACE

research

forward as an assured and exhaustive attempt at the solution of the problem. The investigation of totemism does no more than declare that 'this is what psycho-analysis can at the moment contribute towards elucidating the problem of totemism'. The difference between the two is related to the fact that taboos still exist among us. Though expressed in a negative form and directed towards another subject-matter, they do not differ in their psychological nature from Kant's 'categorical imperative', which operates in a compulsive fashion and rejects any conscious motives. Totemism, on the contrary, is something alien to our contemporary feelings—a religio-social institution which has been long abandoned as an actuality and replaced by newer forms. It has left only the slightest traces behind it in the religions, manners and customs of the civilized peoples of to-day and has been subject to far-reaching modifications even among the races over which it still holds sway. The social and technical advances in human history have affected taboos far less than the totem.

An attempt is made in this volume to deduce the original meaning of totemism from the vestiges remaining of it in childhood—from the hints of it which emerge in the course of the growth of our own children. The close connection between totems and taboos carries us a step further along the path towards the hypothesis presented in these pages; and if in the end that hypothesis bears a highly improbable appearance, that need be no argument against the possibility of its approximating more or less closely to the reality which it is so hard to reconstruct.

ROME, *September* 1913

PREFACE TO THE HEBREW TRANSLATION

No reader of [the Hebrew version of] this book will find it easy to put himself in the emotional position of an author who is ignorant of the language of holy writ, who is completely estranged from the religion of his fathers—as well as from every other religion—and who cannot take a share in nationalist ideals, but who has yet never repudiated his people, who feels that he is in his essential nature a Jew and who has no desire to alter that nature. If the question were put to him: 'Since you have abandoned all these common characteristics of your countrymen, what is there left to you that is Jewish?' he would reply: 'A very great deal, and probably its very essence.' He could not now express that essence clearly in words; but some day, no doubt, it will become accessible to the scientific mind.

Thus it is an experience of a quite special kind for such an author when a book of his is translated into the Hebrew language and put into the hands of readers for whom that historic idiom is a living tongue: a book, moreover, which deals with the origin of religion and morality, though it adopts no Jewish standpoint and makes no exceptions in favour of Jewry. The author hopes, however, that he will be at one with his readers in the conviction that unprejudiced science cannot remain a stranger to the spirit of the new Jewry.

VIENNA, *December* 1930

[This preface was first published in German in G.S. 12 (1934), 385. It was then stated that a Hebrew translation was about to be published in Jerusalem by Stybel. Actually it was not published there until 1939, by Kirjath Zefer.]

TOTEM AND TABOO

I

THE HORROR OF INCEST

PREHISTORIC [illegible] development.

[illegible] sciences.

[illegible] has perished elsewhere.

The A[illegible]

blood relationships.

modern sense.' (Frazer, 1910, 1, 53.)

tally.

essay in this work

prohibition clearer.

ns or contradictions. But it must

person [illegible] [illegible] matters not whether the woman [illegible] has been [illegible] in war [illegible] as his wife [illegible] the woman [illegible] [illegible] In the [illegible] the man [illegible] the woman [illegible] [illegible] (1885, 351).]

[illegible] in the case [illegible] it seems [illegible] that the reasons for the prohibition are of a practical nature.

[illegible] Where for instance descent is through the [illegible] a man [illegible] the Kangaroo totem marries a woman of the [illegible] totem [illegible] the children [illegible] [illegible] totem [illegible] this marriage [illegible] with his mother or sisters, who are [illegible]

[illegible] that exogamy linked with the totem [illegible] than the prevention of incest with a man's mother [illegible] sisters. It makes sexual intercourse impossible for a man with all the

On the other hand, [illegible] as far as the prohibition is concerned [illegible] Kangaroo [illegible] daughters [illegible] the man [illegible] however the Kangaroo [illegible] daughters [illegible] whereas the son [illegible] These implications of totem prohibition [illegible] than that [illegible] though [illegible] there are grounds for [illegible] that totem prohibitions were [illegible] against the incestuous desires of the son.

'sisters in Christ'

fathers.

incest; but this became established and persisted long after its *raison d'être* had ceased.

It may seem that we have thus discovered the motives that led the Australian natives to set up their marriage restrictions, but we have now to learn that the actual state of affairs reveals a far greater, and at first sight a bewildering, complexity. For there are few races in Australia in which the totem barrier is the sole prohibition. Most of them are organized in such a way as to form two divisions, known as marriage-classes or 'phratries'. Each of these phratries is exogamous and comprises a number of totem clans. As a rule each phratry is further subdivided into two 'sub-phratries', the whole tribe being thus divided into four; with the sub-phratries intermediate between the phratries and the totem clans.

The following diagram represents the typical organization of an Australian tribe and corresponds to the actual situation in a very large number of cases:

Phratries: a, b

Sub-phratries: c, d (under a); e, f (under b)

Totem clans: α β γ (under c); δ ε ζ (under d); 1 2 3 (under e); 4 5 6 (under f)

Here the twelve totem clans are divided into four sub-phratries and two phratries. All the divisions are exogamous.[1] Sub-phratries c and e form an exogamous unit, and so also do sub-phratries d and f. The result (and therefore the purpose) of these arrangements cannot be doubted: they bring about a still further restriction on the choice of marriage and on sexual liberty. Let us suppose that each clan contains an equal number of members. Then, if only the twelve totem clans existed, each member of a clan would have his choice among $\frac{11}{12}$ of all the women in the tribe. The existence of the two phratries reduces his choice to $\frac{6}{12}$ or $\frac{1}{2}$; for then a man of totem α can only marry a woman of totems 1 to 6. With the introduction of the four sub-phratries his choice is still further reduced to $\frac{3}{12}$ or $\frac{1}{4}$; for in that

[1] The number of totems is chosen arbitrarily.

[illegible]
woman of totems 4, 5 or 6.

[illegible]
which is its aim.

[illegible]
1910–11 [87].)

[illegible]

another word

death by hanging.[1]

prohibition.[2]

trembling voice.[4]

[illegible]

any way.[1]

[illegible]

as fast as he can.[3]

[illegible]

[illegible]

407)

[illegible]

breasts which suckled his wife"[1]

[illegible]

connecting links.

Thomas, the anthropologist.

as not being a primary one.

II

TABOO AND EMOTIONAL AMBIVALENCE

(1)

[illegible]

[illegible]

[illegible]

[illegible] a matter of course.

[illegible] existed.

etc. . . .

[illegible] the [illegible] [Ibid., 305-6.]

[illegible]

be averted.' [Ibid., 308.]

[illegible]

of demons!" [Loc. cit.]

[illegible]

[illegible]

[illegible] [Ibid., 309.]

[illegible] horror. [Ibid., 310.]

[illegible] 313.]

[illegible]

(2)

ceeding with our comparison.

[illegible] the prohibitions themselves.

[illegible]

[illegible]

[illegible]

[illegible] into contact with him

[illegible]

[illegible]

surely die."[1]

[illegible]

not come into contact.

[illegible]

[1] Frazer [illegible]

[illegible]

[illegible] opposite sex

[illegible] and as the nucleus of neuroses.[1]

[illegible]

[illegible] be shunned

[illegible]

must be resisted

feared than greater ones.

[illegible]

object.

[illegible]

selves become carriers of taboo

[illegible]

in the ceremonials of taboo.

[illegible]

[illegible] other [illegible] which [illegible] and [illegible] some [illegible] the [illegible] strong [illegible] from [illegible] the [illegible] we [illegible] give [illegible] we [illegible] have [illegible] agreement between taboo and [illegible] in what is [illegible] feature.

The [illegible] as I have [illegible] with these [illegible] are [illegible] for [illegible] and [illegible] which are [illegible] form a large group [illegible] which our [illegible] From these I shall select the taboos [illegible] and I [illegible] *Taboo and the Perils of the Soul* [illegible] the second part of his great work *The Golden Bough*.

(a) The Treatment of Enemies

We may be [illegible] to suppose that savage and half savage races are [illegible] cruelty towards their enemies. We shall be greatly [illegible] that even in their case the killing of [illegible] observances which are [illegible] These [illegible] the appeasement of [illegible] expiation and purification [illegible] and [illegible] certain [illegible] observances [illegible] the [illegible] does not enable us to determine with certainty how general or how [illegible] these usages may be among the peoples

unpunished

other ceremonials

purpose.' [Ibid., 181.]

Apaches.' [Ibid., 182–4.]

[illegible]

[illegible]

(b) The Taboo upon Rulers

[illegible]

[illegible]

(Frazer, 1911a, I, 368–76.)

to whom it had belonged."[2]

in the form of court ceremonial

court etiquette.

[3] Frazer, loc.

[4] Frazer

and sorrow to him.'

them.

sacrifice.[1] (Frazer, 1911b, 19 f.)

(Frazer, 1911b, 11 f.)

their kings

father

[illegible] same was [illegible] the highest [illegible] jeet, we might find that there were many [illegible] who agreed with him.

The question [illegible] the myths of Christendom.

(c) *The Taboo upon the Dead*

We know [illegible] we may perhaps [illegible] as enemies.

The taboo upon the dead [illegible] with the dead [illegible]

Among the Maoris [illegible] taken any part in a funeral was [illegible] and was [illegible] as we might put it, was boycotted. He could not enter any house [illegible] with any person or thing without infecting them. He might [illegible] his hands,

[1911b, 138 f.]

[illegible]

[illegible]

[illegible]

[illegible]

[2] [illegible] 143), quoting Teit (1900, 330 f.).]

[3] [Frazer (191[illegible] 144), quoting Blumentritt ([illegible]

kindle the ghost's wrath.[1]

[illegible]

activities.[1]

[illegible]

[illegible] his word-association experiments.]

[illegible]

[illegible]

[illegible] to us themselves.

[illegible]

[illegible] are still in existence. (Ibid., 372.)

[4] In the Nicobar Islands. (Ibid., [illegible])

[illegible]
demons

[illegible]
clansmen."[1]

[illegible]

[illegible]

spirits first arose.

[illegible]

the fear of death.[1]

[illegible] forward by Westermarck.

[illegible]
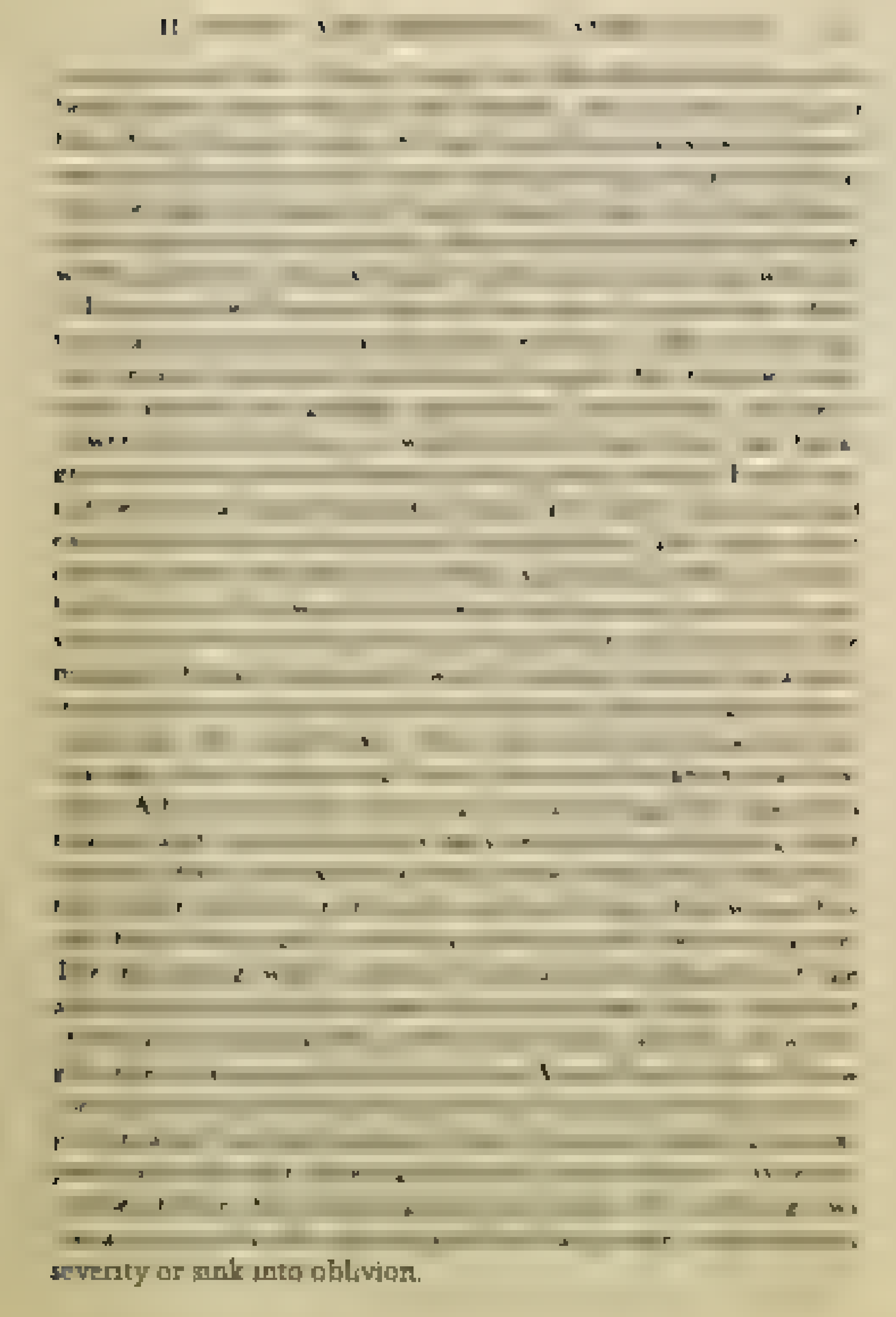
nearest and dearest.

[illegible]

emotional ambivalence [1]

against the dead

[1] Cf. the next essay in this volume.



severity or sunk into oblivion.

(4)

in general.

[view of the universe] of primitive peoples and which we shall come to know as 'animism' in the following essay. There we shall have to investigate the psychological characteristics of animism, and we shall try once again to throw light on them by reference to the similar systems which we find constructed by neurotics. For the moment I will only say that the prototype of all such systems is what we have termed the 'secondary revision' of the content of dreams. And we must not forget that, at and after the stage at which systems are constructed, two sets of reasons can be assigned for every psychical event that is consciously judged—one set belonging to the system and the other set real but unconscious.[1]

Wundt (1906, 129) remarks that 'among the actions attributed by myths all over the world to demons, the harmful ones preponderate, so that in popular belief bad demons are clearly older than good ones'. It is quite possible that the whole concept of demons was derived from the extremely important relation to the dead. The ambivalence inherent in that relation was expressed in the subsequent course of human development by the fact that, from the same root, it gave rise to two completely opposed psychical structures: on the one hand fear of demons and ghosts and on the other hand veneration of ancestors.[2] The fact that demons are always regarded as the spirits of those who have died recently shows better than anything the influence of mourning on the origin of the belief in demons. Mourning has a quite specific psychical task to perform: its function is to detach the survivors' memories and hopes from the dead. When this has been achieved, the pain grows less and with it the remorse

[1] [Cf. [illegible] The Interpretation of Dreams [illegible] Standard Ed., 5, 488 ff.]

[2] [illegible] Kleinpaul [illegible] [illegible] parent who was dead [illegible]

help.

sacred and the unclean was originally neutral and did not become differentiated until later.

Other authorities, on the contrary, incline towards the simpler conception that the word 'taboo' had a double meaning from the very first and that it was used to designate a particular kind of ambivalence and whatever arose from it. 'Taboo' is itself an ambivalent word and one feels on looking back that the well-attested meaning of the word might alone have made it possible to infer what has been arrived at as a result of extensive researches: that the prohibitions of taboo are to be understood as the consequences of an emotional ambivalence. Study of the earliest languages has taught us that there were once many such words which expressed contrary meanings and in a sense (though not quite the same sense as the word 'taboo') were ambivalent. Slight modifications in the pronunciation of the antithetical primal word later served to give separate verbal expression to the two contrary ideas which were originally combined in it.[1]

The word 'taboo' met with a different fate. As the importance of the ambivalence which it connoted diminished, the word itself, or rather the words analogous to it, dropped out of the vocabulary. I hope to be able in a later portion of this work to make it probable that a definite historical change lies hidden behind the fate of this concept: that the word was at first attached to certain quite specific human relations which were characterized by great emotional ambivalence and that its use then spread out to other analogous relations. (See p. 144 ff.)

If I am not mistaken, the explanation of taboo also throws light on the origin of conscience. It is possible, without any stretching of the sense of the terms, to speak of a taboo conscience or, after a taboo has been violated, of a taboo sense of guilt. Taboo conscience is probably the earliest form in which the phenomenon of conscience is met with.

For what is 'conscience'? On the evidence of language it is related to that of which one is 'most certainly conscious'.

[1] Cf. my review of Abel's 'Antithetical Meaning of Primal Words' [Freud, 1910e].

the analysis of neuroses.

may venture to say that if we cannot trace the origin of the sense of guilt in obsessional neurotics, there can be no hope of our ever tracing it. This task is successfully achieved in the case of individual neurotic patients, and we may feel confident in reaching a similar solution in the case of primitive peoples.

In the second place, we are struck by the fact that a sense of guilt has about it much of the nature of anxiety: we could describe it, without any misgiving, as 'dread of conscience'. But the anxiety points to unconscious sources. The psychology of the neuroses has taught us that, if wishful impulses are repressed, their libido is transformed into anxiety. And this reminds us that there is something unknown and unconscious in connection with the sense of guilt, namely the reasons for the act of repudiation. The character of anxiety that is inherent in the sense of guilt corresponds to this unknown factor.[1]

Since taboos are mainly expressed in prohibitions, the underlying presence of a positive current of desire may occur to us as something quite obvious and calling for no lengthy proof based on the analogy of the neuroses. For, after all, there is no need to prohibit something that no one desires to do, and a thing that is forbidden with the greatest emphasis must be a thing that is desired. If we were to apply this plausible thesis to our primitive peoples, we should be led to the conclusion that some of their strongest temptations were to kill their kings and priests, to commit incest, to maltreat the dead, and so on—which seems scarcely probable. And we should be met with the most positive contradiction if we were to apply the same thesis to instances in which we ourselves seem most clearly to hear the voice of conscience. We should maintain with the most absolute certainty that we feel not the slightest temptation to violate any of these prohibitions—the commandment to do no murder, for instance—and that we feel nothing but horror at the notion of violating them.

If, however, we were to admit the claims thus asserted by our

[1] [It is to be remembered that Freud's views on the origin and nature of the sense of guilt and of anxiety were greatly modified in his later writings. For these later views see, in particular, his *New Introductory Lectures* (1933a).]

anger

impulse to murder

[illegible]

[illegible] become apparent.

[illegible]

[illegible] creation such as taboo [illegible]

[illegible]

[illegible]

miserable sinners.

[illegible]

compensation.

I do not propose to [illegible] the origin of these [illegible] compromises and their relation to the other taboos [illegible] human [illegible] that the present [illegible] illustrate the [illegible] main characteristics of the neuroses by means of another example. In the form which it assumes [illegible] very [illegible] the [illegible] fear of touching [illegible] touching phobia. Now in the case of the neuroses the prohibition [illegible] is related [illegible] touching [illegible] a sexual [illegible] and psycho-analysis has shown [illegible] that [illegible] the nature of the [illegible] forces that are diverted and [illegible] they have a sexual origin. In the case of taboo the prohibited touching is not to be understood in an exclusively sexual sense but in the more general sense of attacking, of getting control, and of asserting oneself. If there is a prohibition against touching a chief or anything that has been in contact with him, this means that an inhibition is being [illegible] upon the same impulse which expresses itself [illegible] further [illegible] in keeping a suspicious watch upon the chief, even in [illegible] him [illegible] before his coronation. (See above, p. 4[illegible].) Thus what is characteristic of the neurosis is the preponderance of the sexual over the social instinctual elements. The social instincts, however, are themselves derived from a combination of egoistic and erotic components into wholes of a special kind.

This single comparison between taboo and obsessional neurosis is enough to enable us to guess the nature of the relation between the different forms of neurosis and cultural institutions, and to see how it is that the study of the psychology of the neuroses is important for an understanding of the growth of civilization.

The neuroses exhibit on the one hand striking and far-reaching points of agreement with those great social institutions, art, religion and philosophy. But on the other hand they seem like distortions of them. It might be maintained that a case of hysteria is a caricature of a work of art, that an obsessional neurosis is a caricature of a religion and that a paranoic delusion is a caricature of a philosophical system. The divergence resolves itself ultimately into the fact that the neuroses are asocial structures; they endeavour to achieve by private means what is effected in society by collective effort. If we analyse the instincts at work in the neuroses, we find that the determining influence

in them is exercised by instinctual forces of sexual origin, the corresponding cultural formations, on the other hand, are based upon social instincts, originating from the combination of egoistic and erotic elements. Sexual needs are not capable of uniting men in the same way as are the demands of self-preservation. Sexual satisfaction is essentially the private affair of each individual.

The asocial nature of neuroses has its genetic origin in their most fundamental purpose, which is to take flight from an unsatisfying reality into a more pleasurable world of phantasy. The real world, which is avoided in this way by neurotics, is under the sway of human society and of the institutions collectively created by it. To turn away from reality is at the same time to withdraw from the community of man.[1]

[1] [Many of the points of comparison in this essay between taboo and obsessional neurosis will be found illustrated in the case history of the 'Rat Man' (1909d). The subject of taboo was further discussed by Freud in 'The Taboo of Virginity' (1918a).—On the question of man's attitude to death, see also 'Thoughts for the Times on War and Death' (1915b).

The remarks in parenthesis on p. 64 may be made clearer by a passage in Chapter VII (D) of *The Interpretation of Dreams* (1900a), *Standard Ed.*, 5, 574.—The opposition between directly sexual impulsions and social structures is elaborated in Chapter XII (D) of *Group Psychology* (1921c), *Standard Ed.*, 18, 140–2.]

III

ANIMISM, MAGIC AND THE OMNIPOTENCE OF THOUGHTS

(1)

Writings that seek to apply the findings of psycho-analysis to topics in the field of the mental sciences have the inevitable defect of offering too little to readers of both classes. Such writings can only be in the nature of an instigation: they put before the specialist certain suggestions for him to take into account in his own work. This defect is bound to be extremely evident in an essay which will attempt to deal with the immense domain of what is known as 'animism'.[1]

Animism in its narrower sense is the doctrine of souls, and, in its wider sense, the doctrine of spiritual beings in general. The term 'animatism' has also been used to denote the theory of the living character of what appear to us to be inanimate objects (see below, p. 9[illegible]), and the terms 'animalism' and 'manism' occur as well in this connection. The word 'animism', originally used to describe a particular philosophical system, seems to have been given its present meaning by Tylor.[2]

What led to the introduction of these terms was a realization of the highly remarkable view of nature and the universe adopted by the primitive races of whom we have knowledge

[1] The necessity for a condensed treatment of the material involves the omission of any elaborate bibliography. Instead, I will merely refer to the standard works of Herbert Spencer, J. G. Frazer, Andrew Lang, E. B. Tylor and Wilhelm Wundt, from which all that I have to say about animism and magic is derived. My own contribution is visible only in my selection both of material and of opinions.

[2] Tylor (1891, 1, 425), Wundt (1906, 142 and 173) [and Marett (1900, 171)].

[illegible] the present time. [illegible] and [illegible] they regard as the [illegible] spiritualized' [illegible]

[illegible] analogy of human souls.

[illegible] dreams [illegible] must have been [illegible]

experienced [illegible] images

and so on.[1]

[illegible]

[illegible] *Religion*, Section III. [illegible]

[illegible]

and our philosophies.

With these three stages in mind it may be said that [illegible]

[1] Cf. [illegible] Herbert Spencer [illegible] 'Mythology,' etc.

[2] Quoted by [illegible]

essential respects

(2)

regard them as its technique

[illegible] were [illegible] The heads [illegible] on their [illegible] passed away [illegible] triumphant once more.[1]

[illegible] which have played a [illegible] every age and which per- [illegible] higher stages of [illegible] Rain [illegible] one might almost say [illegible] water by [illegible] up with [illegible] In the same way the [illegible] representation of [illegible] number [illegible] Java at the season when the [illegible] husbandman and his wife [illegible] sexual inter- [illegible] their example.[2] [illegible] make the earth sterile.[3]

[illegible] magical precautions [illegible] When a Dyak village has [illegible] the people who stay at home [illegible] water with their hands [illegible] the hunters would all [illegible] and the prey would slip through their

[1] [illegible] against making an image [illegible]

[2] Frazer [illegible]

[3] Frazer [illegible]

[4] [illegible]

hands. Or again, when a Gilyak hunter is pursuing game in the forest, his children at home are forbidden to make drawings on wood or in sand. For if they did, the paths in the forest would become as perplexed as the lines in the drawings, so that the hunter might lose his way and never return.[1]

In these last two, as in many other instances of the working of magic, the element of distance is disregarded; in other words, telepathy is taken for granted. We shall have no difficulty, therefore, in understanding this characteristic of magic.

There can be no doubt about what is regarded as the operative factor in all these examples. It is the resemblance between the act performed and the result expected. For this reason Frazer describes this sort of magic as 'imitative' or 'homoeopathic'. If I wish it to rain, I have only to do something that looks like rain or is reminiscent of rain. At a later stage of civilization, instead of this magical rain-making, processions will be made to a temple and prayers for rain will be addressed to the deity who dwells there. Finally, this religious technique will in turn be given up and attempts will be made to produce effects in the atmosphere which will lead to rain.

In another group of magical acts the principle of similarity plays no part, and its place is taken by another principle which will readily emerge from the following examples.

There is another procedure by which an enemy can be injured. One gets possession of some of his hair or nails or other waste products or even a piece of his clothing, and treats them in some hostile way. It is then exactly as though one had got possession of the man himself; and he himself experiences whatever it is that has been done to the objects that originated from him. In the view of primitive man, one of the most important parts of a person is his name. So that if one knows the name of a man or of a spirit one has acquired a certain amount of power over the owner of the name. This is the origin of the remarkable precautions and restrictions in the use of names which we have already touched upon in the essay on taboo. (See p. 54 ff.) In

¹ Frazer [illegible]

² Frazer [illegible]

sepsis. (Frazer, ibid., 203.)

[illegible]

work behind it.[1]

[1] Cf. the King in *Hamlet* (III. 3):

[illegible]

[illegible]

[illegible]

paper on 'The Uncanny' (1919h).]

world by mere thinking.

[illegible]

in which an object is chosen.

[illegible]

[illegible] under our analysis.

[illegible] self-love.[1]

[illegible]

[illegible] omnipotence of thoughts.[1]

[illegible] his desires.[2]

[illegible] purposes.[3]

[illegible] a fact.' (Marett, 1900, 178.)

[illegible]

artists' opinion.'

[illegible]

able from one another.

[illegible]

which gives the [illegible] to the [illegible] the emotional [illegible] are [illegible]

[illegible] spirits [illegible] seems [illegible] the [illegible] the [illegible] station. The [illegible] that they had [illegible] however, that they [illegible] tion in relation to the dead was [illegible] tive man [illegible] of action [illegible] acknowledgment [illegible] dreams [illegible] to be denying it.

If we may [illegible] we may [illegible] is reflected [illegible] spirits [illegible] animated [illegible] nevertheless [illegible] say [illegible] at times [illegible] both persons and things are [illegible] nature and that their known [illegible] and [illegible] are distributed between their two [illegible] Herbert Spencer [illegible] identical with the dualism [illegible] tinction between [illegible] and [illegible] by such [illegible] guistic expressions as [illegible] as the [illegible] phrases [illegible] or 'coming to himself' [illegible] (ibid., 144).

When we [illegible] no less than [illegible] external reality, what is [illegible] that we are recognizing the [illegible] is directly given to the senses and [illegible] that is present to them [illegible] another [illegible] which the same thing is *latent* but capable of re-appearing. In short, we are recognizing the co-existence of perception and memory, or, putting it more generally, the [illegible]

of them has ceased.

Research in 1912 [Freud, 1912g].

[illegible]

operative and the real one.

[illegible]

[illegible] in different people.

[illegible] recognition they deserve.

[illegible] When we are [illegible] the greatest [illegible] when they go on the war path [illegible] reward that

tempted explanations I am laying myself open to the charge of endowing modern savages with a subtlety in their mental activities which exceeds all probability. It seems to me quite possible, however, that the same may be true of our attitude towards the psychology of those races that have remained at the animistic level as is true of our attitude towards the mental life of children, which we adults no longer understand and whose fullness and delicacy of feeling we have in consequence so greatly underestimated.

One further group of taboo observances, which have not hitherto been accounted for, deserve mention, since they admit of an explanation which is familiar to psycho-analysts. Among many savage peoples there is a prohibition against keeping sharp weapons or cutting instruments in a house. Frazer (1911*b*, 238) quotes a German superstition to the effect that a knife should not be left edge upwards, for fear that God and the angels might be injured on it. May we not recognize in this taboo a premonitory warning against possible 'symptomatic acts' in the execution of which a sharp weapon might be employed by unconscious evil impulses?[1]

[1] [A discussion of superstition will be found in Section D of Chapter XII of *The Psychopathology of Everyday Life* (1901*b*), and, in special relation to obsessional neurosis, in the case history of the 'Rat Man' (1909*d*), *Standard Ed.*, 10, 229 ff.]

IV

THE RETURN OF TOTEMISM IN CHILDHOOD

There are no grounds for fearing that psycho-analysis, which first discovered that psychical acts and structures are invariably overdetermined,[1] will be tempted to trace the origin of anything so complicated as religion to a single source. If psycho-analysis is compelled—and is, indeed, in duty bound—to lay all the emphasis upon one particular source, that does not mean it is claiming either that that source is the only one or that it occupies first place among the numerous contributory factors. Only when we can synthesize the findings in the different fields of research will it become possible to arrive at the relative importance of the part played in the genesis of religion by the mechanism discussed in these pages. Such a task lies beyond the means as well as beyond the purposes of a psycho-analyst.

(1)

In the first of these essays we became acquainted with the concept of totemism. We heard that totemism is a system which takes the place of a religion among certain primitive peoples of Australia, America and Africa, and provides the basis of their social organization. As we have heard, it was a Scotsman, McLennan, who in 1869 first drew general attention to the phenomena of totemism, which had till then been regarded as mere curiosities, by giving voice to the suspicion that a large number of customs and usages current in various societies, ancient and modern, were to be explained as remnants of a totemic age. Since that date science has fully accepted his estimate of totemism. Let me quote, as one of the most recent state-

[1] [*The Interpretation of Dreams* (1900a), Standard Ed., 5, 569.]

ments on this subject a passage from Wundt's *Elemente der Völkerpsychologie* (1912, 139): 'It seems most probable, therefore, that at some time totemic culture everywhere paved the way for a more advanced civilization, and, thus, that it represents a transitional stage between the age of primitive men and the era of heroes and gods.' [English translation, 139.]

The purpose of the present pages is to enter more deeply into the nature of totemism. For reasons which will presently become clear I will begin with an outline given by Reinach, in which he sketched a 'Code du totémisme' in twelve Articles, a catechism, as it were, of the totemic religion:[1]

1. Certain animals may neither be killed nor eaten, but human beings bring up individual members of the species and care for them.

2. An animal which has died an accidental death is mourned over and buried with the same honours as a member of the clan.

3. In some cases the eating prohibition only extends to one particular part of the animal's body.

4. When one of the animals which are usually spared has to be killed under the stress of necessity, apologies are offered to it and an attempt is made by means of various artifices and evasions to mitigate the violation of the taboo, that is to say the murder.

5. When the animal is made the victim of a ritual sacrifice, it is solemnly bewailed.

6. On particular solemn occasions and at religious ceremonies the skins of certain animals are worn. Where totemism is still in force, they are the totem animals.

7. Clans and individuals adopt the names of animals, viz. of the totem animals.

8. Many clans make use of representations of animals on their standards and weapons; the men paint pictures of animals on their bodies or have them tattooed on them.

9. If the totem is a formidable or dangerous animal, it is supposed to spare members of the clan named after it.

[1] Cf. Reinach (1905–12, 1, 17 ff.)

[illegible] bers of its clan.

[illegible]

[illegible] ancestry.

[illegible]

[illegible]

[illegible]

[illegible] have retained their [illegible] and institutions undeveloped and [illegible] On the

[illegible]

towards his fellow-clansmen.[1]

[illegible]

illness or death.[2]

[illegible]

[illegible]

above, p. 5 and footnote.]

[illegible]

[illegible]
ences into which we must now enter

(2)

[illegible]

ject.[1]

[illegible]

[illegible]

(a) The Origin of Totemism

The [illegible] way [illegible] objects?[2]

[illegible] Andrew Lang [illegible] that [illegible]

[1] By the [illegible] (Ibid., 29.)

[2] [illegible]

[illegible] the psychological.

(a) *Nominalist Theories*

[illegible] with it.[1]

[illegible]

[1] Quoted by Lang [1905, ix f.].

[2] [illegible]

[3] [illegible] materialist theory of history'.

[illegible]

125 f.)

[illegible]

character from the first part.

[illegible]

(β) *Sociological Theories*

[1] Quoted by Frazer (1910, 4, 50).

[illegible] food. [Cf. Frazer, 1910, 4, 51.]

[illegible]

true meaning of totemism.

[illegible] Arunta nation) are as follows:

[illegible] to be described presently.

[illegible]

[illegible]

[illegible] animals known as churinga which are found at these same centres.

[illegible]

[illegible]

[illegible] as much as possible of an edible totem to meet the needs of other people.

Frazer accepted the Arunta tradition that each totem clan had originally eaten its own totem without restriction. But it was then difficult to understand the next stage in development at which the clansmen became content with assuring a supply

1 There is nothing vague or mystical about it, nothing of that metaphysical haze which some writers love to conjure up over the humble beginnings of human speculation, but which is utterly foreign to the simple, sensuous and concrete modes of thought of the savage.' Frazer, 1910, 1, 117.

[illegible]

into exogamy.

[illegible]

(γ) *Psychological Theories*

[illegible]

[illegible] totémisme' (1902 [89 f.

[illegible] also Frazer, 1910, 4, 52 ff.]

spare the whole species.

markable story of conception.

[illegible] of conception.

[illegible] (Frazer, 1910, 4, 63.)

[illegible]

[illegible]

[illegible] (Lang, 1905, 190.)

[illegible] and as such was revered.[1] It seems more probable, however, that the belief in transmigration was derived from totemism than vice versa.

Yet another theory of totemism is held by some eminent American ethnologists—Franz Boas, Hill-Tout and others. It is based upon observations on North American Indian totemic clans and maintains that the totem was originally the guardian spirit of an ancestor, who acquired it in a dream and transmitted it to his descendants. We have already heard the difficulties which stand in the way of the view that totems are inherited through a single individual; but apart from this, the Australian evidence seems to give no support to the theory that totems are derived from guardian spirits. (Frazer, 1910, 4, 48 ff.)
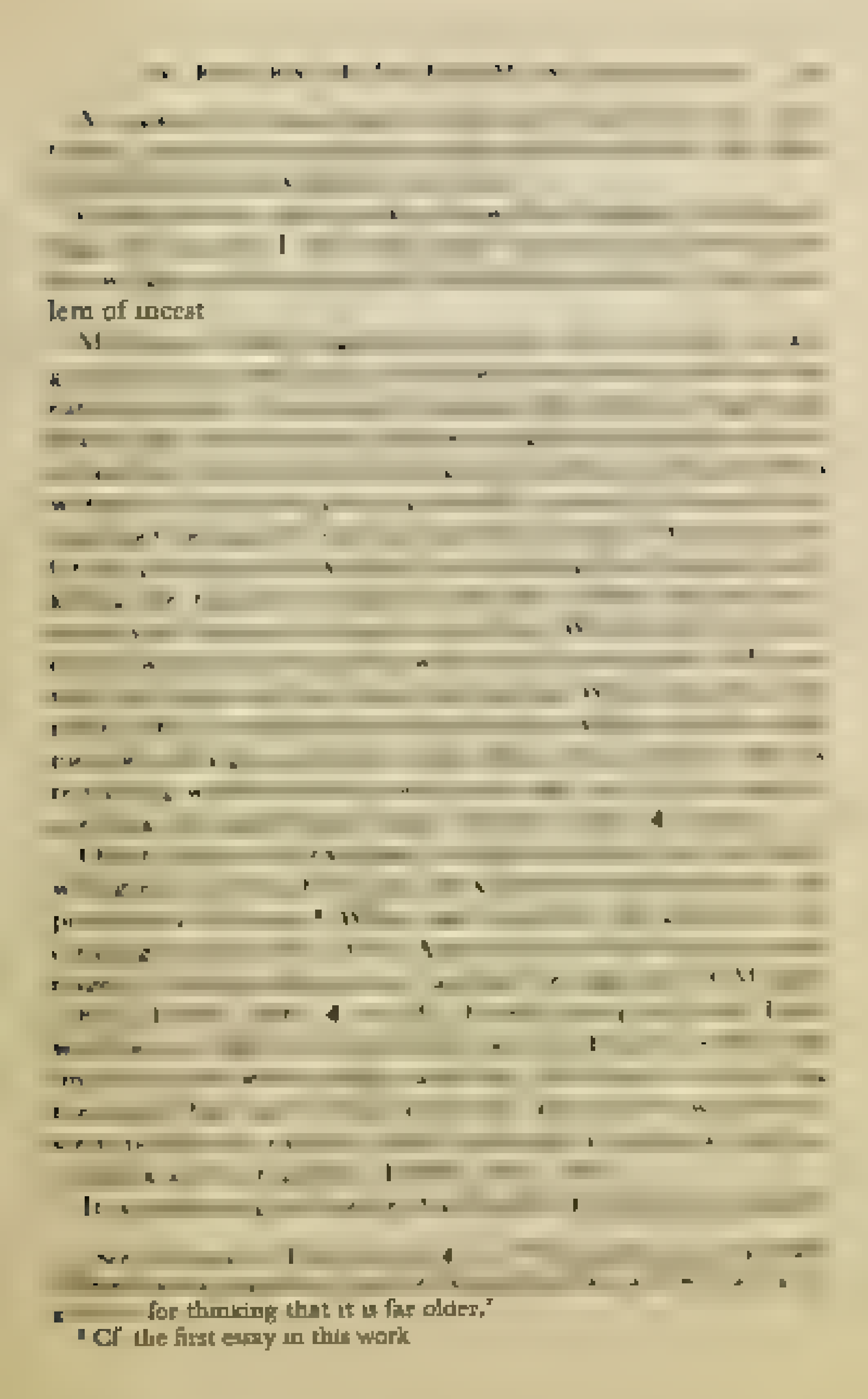
The last of the psychological theories, that put forward by Wundt [1912, 190], is based upon two facts. In the first place, the original totem object and the one which has remained most common is the animal; and secondly, the earliest totem animals are identical with soul-animals. [Eng. transl., 192.] Soul-animals, such as birds, snakes, lizards, mice, are appropriate receptacles for a soul which has left the body, on account of their rapid movements or flight through the air or of other qualities which excite surprise and fear. Totem animals are derived from the transformations of the breath-soul into animals. Thus, according to Wundt, totemism is directly connected with the belief in spirits, that is, with animism.

[illegible] and [illegible] THE ORIGIN OF EXOGAMY AND ITS RELATION TO TOTEMISM

I have set out the different theories about totemism in some detail, though even so much compression has been necessary, and I fear that my account may have suffered in consequence. In what follows, however, I shall venture, for my readers' sake, to be still more condensed. The discussions upon the exogamy practised by totemic peoples are, owing to the nature of the material with which they deal, particularly complicated and diffuse—one might even say confused. The purposes of the present work make it possible for me to restrict myself to tracing certain of the

[1] Quoted by Frazer (1910, 4, 45 f.).

standings.



lem of incest

for thinking that it is far older.[1]

[1] Cf. the first essay in this work

[illegible]
extension of the regulations.

[illegible]

[illegible]

[illegible]
cence.[1]

[illegible]

[1] [illegible] raised against his views.

my essay on taboo

[1] See the first essay in this work [p. 9]

Atkinson, too, seems to have been the first to realize that the practical consequence of the conditions obtaining in Darwin's primal horde must be exogamy for the young males. Each of them might, after being driven out, establish a similar horde, in which the same prohibition upon sexual intercourse would rule owing to its leader's jealousy. In course of time this would produce what grew into a conscious law: 'No sexual relations between those who share a common home.' After the establishment of totemism the regulation would assume another form and would run: 'No sexual relations within the totem.'

Andrew Lang (1911, 114 and 143) accepted this explanation of exogamy. In the same volume, however, he supports the other theory (Durkheim's) which regards exogamy as a result of the totemic laws. It is not altogether easy to bring these two points of view into harmony: according to the first theory exogamy would have existed before totemism, while according to the second it would have been derived from it.[1]

(5)

Into this obscurity one single ray of light is thrown by psycho-analytic observation.

There is a great deal of resemblance between the relations of children and of primitive men towards animals. Children show no trace of the arrogance which urges adult civilized men to

[1] 'If it be granted that exogamy existed in practice, on the lines of Mr. Darwin's theory, before the totem beliefs lent to the practice a sacred sanction, our task is relatively easy. The first practical rule would be that of the jealous Sire: "No males to touch the females in my camp," with expulsion of adolescent sons. In efflux of time that rule, become habitual, would be, "No marriage within the local group." Next let the local groups receive names such as Emus, Crows, Opossums, Snipes, and the rule becomes, "No marriage within the local group of animal name; no Snipe to marry a Snipe." But, if the primal groups were not exogamous, they would become so as soon as totemic myths and tabus were developed out of the animal, vegetable, and other names of small groups.' (Lang, 1911, 143.) (The italics in the middle of this passage are mine.) In his last pronouncement on the subject, however, Lang (1911, 42) states that he has 'abandoned the idea that exogamy is a consequence of the general totemic taboo'.

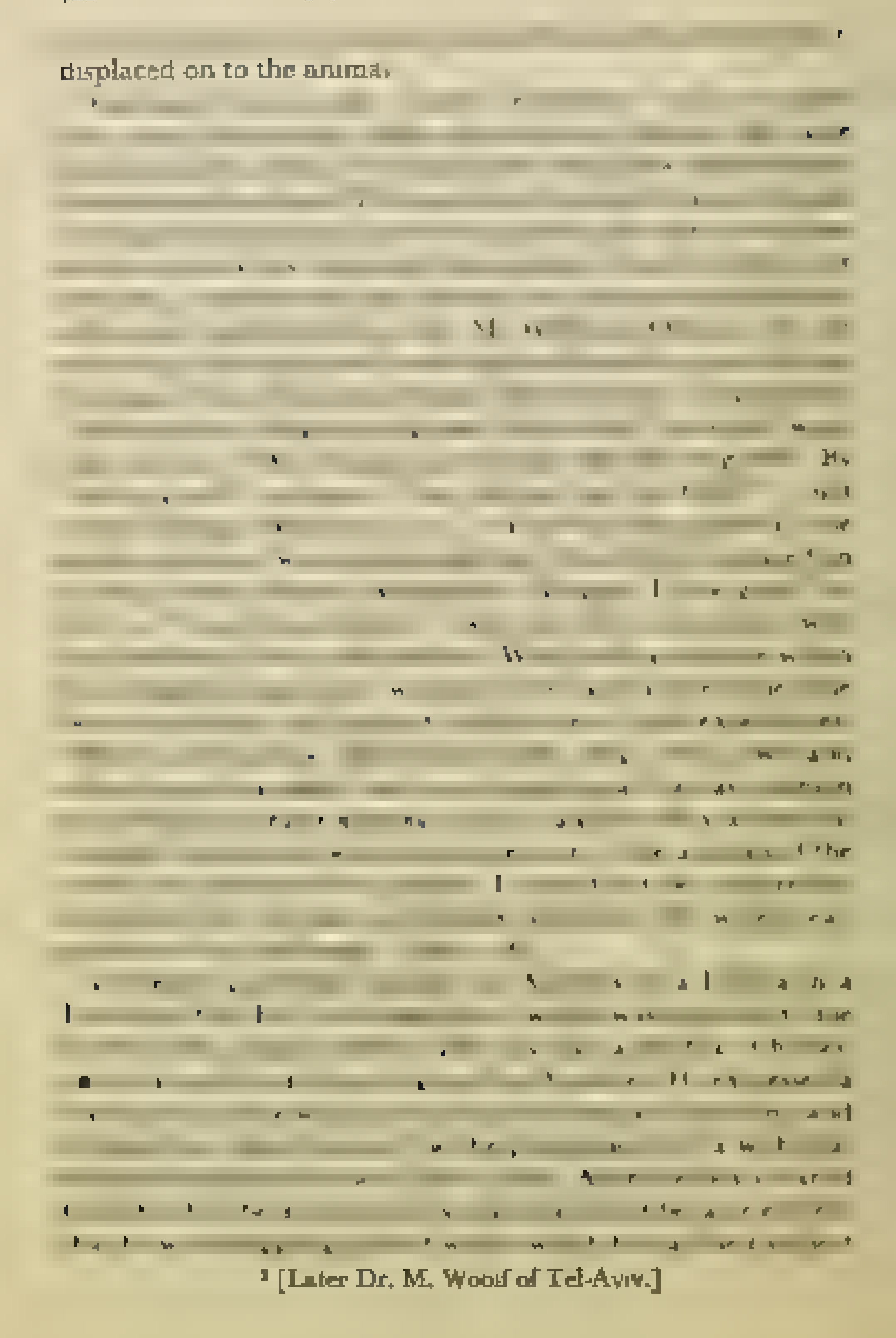
[illegible]

puzzle to them

[illegible]

were beasts to be feared.[4]

[illegible]



displaced on to the animal.

[1] [Later Dr. M. Wulff of Tel-Aviv.]

animal

[illegible]

[illegible] When I [illegible] for his masturbatory activities.

[illegible] mother instead.' [Ibid., 252.]

[illegible]

[illegible] an intelligent young man. His [illegible]

[illegible] tunity of mentioning.

(4)

[illegible]

[illegible] pregnancy.

[illegible] appeared posthumously in 1894.]

[illegible]

is, to totemism.

[illegible]

[Ibid., 222.]

[illegible]

[1] [I.e. that they sat at one table.]

bond which was a [illegible] of kinship. The [illegible] kinship, [illegible] complete. A kin was a group of persons whose lives were so bound up together, in what must be called a physical unity, that they could be treated as parts of one common life. In a case of homicide Arabian tribesmen do not say, 'The blood of M. or N. has been spilt', naming the man; they say, 'Our blood has been spilt'. In Hebrew the phrase by which one acknowledges kinship is 'I am your bone and your flesh.' Thus kinship signifies participation in a common substance. It is therefore natural that it is not merely based on the fact that a man is a part of his mother's substance, having been born of her and having been nourished by her milk, but that it can be acquired and strengthened by the food which a man eats later and with which his body is renewed. If a man shared a meal with his god he was expressing a conviction that they were of one substance; and he would never share a meal with one whom he regarded as a stranger. (Ibid., 273-5.)

The sacrificial meal, then, was originally a feast of kinsmen, in accordance with the law that only kinsmen eat together. In our own society the members of a family have their meals in common; but the sacrificial meal bears no relation to the family. Kinship is an older thing than family life; and in the most primitive societies known to us the family contained members of more than one kindred. The men married women of another clan and the children inherited their mother's clan; so that there was no community of kin between the man and the other members of the family. In a family of such a kind there was no common meal. To this day savages eat apart and alone, and the religious food prohibitions of totemism often make it impossible for them to eat in common with their wives and children. (Ibid., 277-8.)

Let us now turn to the sacrificial animal. As we have heard, there was no gathering of a clan without an animal sacrifice, nor —and this now becomes significant—any slaughter of an animal except upon these ceremonial occasions. While game and the milk of domestic animals might be consumed without any qualms, religious scruples made it impossible to kill a domestic animal for private purposes. (Ibid., 280 ff.) There cannot be the slightest doubt, says Robertson Smith, that the slaughter of a

one clan.

[Ibid., 312, 313.]

[illegible] which were every [illegible] was [illegible] everywhere the [illegible] by totemic sacrifice, though [illegible] in many different directions.

Many [illegible] have [illegible] the concept of the totem meal [illegible] was [illegible] direct [illegible] at the [illegible] totemism. Robertson Smith himself pointed to instances in which the sacramental [illegible] heathen [illegible] seemed to be [illegible] the human sacrifices of the Aztecs and [illegible] circumstances of the totem meal [illegible] the Bear [illegible] of the [illegible] the bear feast of the [illegible] Japan [illegible]. These and similar cases have been reported [illegible] Frazer [illegible] fifth part of his great work [illegible] Chaps. XLVIII, XLIX. An American Indian tribe in California [illegible] which worships a large [illegible] kills it [illegible] once a year at a [illegible] feast, after which it is mourned [illegible] are preserved [illegible]. The Zuni Indians of New Mexico [illegible] their sacred [illegible].

A feature has been observed in the Intichiuma ceremonies of the Central Australian tribes which agrees [illegible] with Robertson Smith's [illegible]. Each clan, when it is performing magic for the [illegible] of its totem, which it is normally prohibited from [illegible] during the ceremony [illegible] eat a small portion of [illegible] before making it [illegible] to the other clans. Frazer [illegible]. According to Frazer [illegible] the clearest example of a sacramental [illegible] otherwise prohibited totem is to be found among the Bini of West Africa in connection with their funeral ceremonies.

Accordingly, I propose that we should adopt Robertson Smith's hypothesis that the sacramental killing and communal eating of the totem animal, whose consumption was forbidden on all other occasions, was an important feature of totemic religion.[1]

[1] I am not unaware of the objections to this theory of sacrifice which have been brought forward by various writers, such as Marillier, Hubert [illegible]

(5)

[illegible] the killing

[illegible] prohibited.

[illegible]

[illegible] son Smith's hypothesis.

the totem is the vehicle

father.

to this description.

of religion.[1]

[illegible]

organization of the family

[illegible]

[illegible]

kind a moment's rest.

[illegible]

transformations.

[illegible]

not sharply distinguished from them. But we must not overlook the fact that it was in the [illegible] which the impulses that led to parricide [illegible] lay. For a long time afterwards the social fraternal feelings, which were the basis of the whole transformation, continued to exercise a profound influence on the development of society. They found expression in the sanctification of the blood tie, in the emphasis upon the solidarity of all life within the same clan. In thus guaranteeing one another's lives, the brothers were declaring that no one of them must be treated by another as their father was treated by them all jointly. They were precluding the possibility of a repetition of their father's fate. To the religiously-based prohibition against killing the totem was now added the socially-based prohibition against fratricide. It was not until long afterwards that the prohibition ceased to be limited to members of the clan and assumed the simple form: 'Thou shalt do no murder.' The patriarchal horde was replaced in the first instance by the fraternal clan, whose existence was assured by the blood tie. Society was now based on complicity in the common crime; religion was based on the sense of guilt and the remorse attaching to it; while morality was based partly on the exigencies of this society and partly on the penance demanded by the sense of guilt.

Thus psycho-analysis, in contradiction to the more recent views of the totemic system but in agreement with the earlier ones, requires us to assume that totemism and exogamy were intimately connected and had a simultaneous origin.

(6)

A great number of powerful motives restrain me from any attempt at picturing the further development of religions from their origin in totemism to their condition to-day. I will only follow two threads whose course I can trace with especial clarity as they run through the pattern: the theme of the totemic sacrifice and the relation of son to father.[1]

[1] Cf. the discussion by C. G. Jung (1912), which is governed by views differing in certain respects from mine.

originally a stranger?

[illegible]
that is sacred to him

[illegible]
his relation to animals.

[illegible]

[illegible]

the totem.

[illegible]

[illegible] Catholic.[1] (Frazer, 1911a, 2, 177 f.)

[illegible] memorated.

[illegible] own nature [1]

[illegible]

[illegible]

underlying situation.

[illegible]

[illegible]

destined to lasting success.

[illegible]

castration.

[illegible]

been the murder of the father.

we[illegible]

[illegible]

(7)

An [illegible]

Orpheus.[2]

In the [illegible]

[1] Frazer [illegible]
meal is an idea [illegible]

[2] In Ariel's words from *The Tempest*:

Full fathom five thy father lies;
Of his bones are coral made;
[illegible]
Nothing of him that doth fade,
But doth suffer a sea-change
Into something rich and [illegible]

[3] [illegible]
quoted (1905–12, 2, 100 ff.,

[illegible]
would seem to be preferable.

[illegible]
words

[illegible]
Erwarb es, um es zu besitzen.[1]

[illegible]
fathers, acquire it to make it thine.']

chical reality and are punishing themselves for impulses which were merely *felt*. *Historical* reality has a share in the matter as well. In their childhood they had these evil impulses pure and simple, and turned them into acts so far as the impotence of childhood allowed. Each of these excessively virtuous individuals passed through an evil period in his infancy—a phase of perversion which was the forerunner and precondition of the later period of excessive morality. The analogy between primitive men and neurotics will therefore be far more fully established if we suppose that in the former instance, too, psychical reality—as to the form taken by which we are in no doubt—coincided at the beginning with factual reality: that primitive men actually *did* what all the evidence shows that they intended to do.

Nor must we let ourselves be influenced too far in our judgement of primitive men by the analogy of neurotics. There are distinctions, too, which must be borne in mind. It is no doubt true that the sharp contrast that *we* make between thinking and doing is absent in both of them. But neurotics are above all *inhibited* in their actions: with them the thought is a complete substitute for the deed. Primitive men, on the other hand, are *uninhibited*: thought passes directly into action. With them it is rather the deed that is a substitute for the thought. And that is why, without laying claim to any finality of judgement, I think that in the case before us it may safely be assumed that 'in the beginning was the Deed'.[1]

[1] ['*Im Anfang war die Tat.*' Goethe, *Faust*, Part I, Scene 3.—Freud's line of thought in this essay was taken up and carried further by him in his *Group Psychology* (1921c), Chapter X, later still in *The Future of an Illusion* (1927c), particularly in Chapter IV, and finally in his *Moses and Monotheism* (1939a).]

APPENDIX

[illegible]
History of Religion

[illegible]

[illegible] ness.'

[illegible]

1912–13. *Totem and Taboo.*

[illegible] Fairy Tales.'

[illegible] Caskets'.

[illegible] Interest', Part II, Sections E, F and G.

[illegible]

1919*h*. 'The "Uncanny".'

[illegible] *and the Analysis of the Ego.*

[illegible] Century [illegible] Neurosis', Section III.

1927*c*. *The Future of an Illusion.*

[illegible]

[illegible]

[illegible] *New Introductory Lectures on Psycho-Analysis*, Lecture XXXV.

1933*b*. *Why War?*

[illegible]

1939*a*. *Moses and Monotheism.*

[illegible] 'Medusa's Head.'

THE CLAIMS OF PSYCHO-ANALYSIS TO SCIENTIFIC INTEREST
(1913)

DAS INTERESSE AN DER PSYCHOANALYSE

(*a*) German Editions:

1913 *Scientia*, **14** (31 and 32), 240–50 and 369–84.
1924 *G.S.*, **4**, 313–43.
1943 *G.W.*, **8**, 390–420.

(*b*) English Translation:
'The Claims of Psycho-Analysis to Scientific Interest'

The present translation, by James Strachey, now appears for the first time and, so far as is known, is the first to be published in English.

This paper was written by Freud at the express request of the Editor of *Scientia*, the well-known Italian scientific periodical. The precise dates of its publication were probably September and November, 1913. It is the only at all comprehensive account that he has given of the non-medical applications of psycho-analysis.

THE CLAIMS OF PSYCHO-ANALYSIS TO SCIENTIFIC INTEREST

PART I

THE PSYCHOLOGICAL INTEREST OF PSYCHO-ANALYSIS

PSYCHO-ANALYSIS [illegible] of certain [illegible] described the [illegible] cathartic [illegible] and Pierre Janet.

We may give as [illegible] psycho-analysis [illegible] as well as [illegible] ideas and [illegible] the [illegible] which has not yet been [illegible] peutic [illegible] in the severer [illegible] psycho-analysis [illegible] the origin and mechanism [illegible]

This [illegible] ever justify [illegible] concerned in the [illegible] seem particularly [illegible] as a large number of psychiatrists and neurologists are [illegible] new therapeutic method and [illegible] nevertheless I regard [illegible] as a legitimate one, it is because psycho-analysis [illegible] to be of interest to others than psychiatrists [illegible] various other spheres of knowledge and [illegible] relations between them and the pathology of mental [illegible]

[1] [illegible]

and dreams.

[illegible]

be achieved in every case.

[illegible]

[illegible]

[illegible] make it necessary to acquire [illegible]

[illegible] We find that

even normal people are far more frequently moved by contradictory motives than we should have expected. The number of occurrences that can be described as 'accidents' is considerably diminished. It is almost a consolation to be able to exclude the loss of objects from among the chance events of life; our clumsiness is very often a cover for our secret intentions. But what is more significant is that many serious accidents which we should otherwise have ascribed entirely to chance reveal in analysis the participation of the subject's own volition, though without its being clearly admitted by him. The distinction between a chance accident and a deliberate self-destruction, which in practice is so often hard to draw, becomes even more doubtful when looked at from an analytic point of view.

The explanation of parapraxes owes its theoretical value to the ease with which they can be solved and their frequency in normal people. But the success of psycho-analysis in solving them is far surpassed in importance by a further achievement made by it relating to another phenomenon of normal mental life. What I have in mind is the interpretation of *dreams*, which brought psycho-analysis for the first time into the conflict with official science which was to be its destiny. Medical research explains dreams as purely somatic phenomena, without meaning or significance, and regards them as the expression of a mental organ sunk in a state of sleep, to a condition of immobility which partially awakens it. Psycho-analysis raises the status of dreams into that of psychical acts possessing meaning and purpose, and having a place in the subject's mental life, and thus disregards their strangeness, incoherence and absurdity. On this view somatic stimuli merely play the part of material that is worked over in the course of the construction of the dream. There is no half-way house between these two views of dreams. What argues against the physiological hypothesis is its sterility, and what may be argued in favour of the psycho-analytic one is the fact that it has translated and given a meaning to thousands of dreams and has used them to throw light on the intimate details of the human mind.

I devoted a volume published in 1900 to the important subject of dream-interpretation and have had the satisfaction of seeing the theories put forward in it confirmed and amplified by

analysis to psychology.

for normal psychology

[illegible]

mental impulses.

[illegible]

perceived in consciousness.

[illegible]

hallucinatory fashion.

[illegible]

[illegible] layers.

[illegible]

such unconscious wishes.

In [illegible]

hypotheses.

substitutive structures.

half of the problems of psychiatry. It would nevertheless be a serious mistake to suppose that analysis favours or aims at a *purely* psychological view of mental disorders. It cannot overlook the fact that the other half of the problems of psychiatry are concerned with the influence of organic factors (whether mechanical, toxic or infective) on the mental apparatus. Even in the case of the mildest of these disorders, the neuroses, it makes no claim that their origin is purely psychogenic but traces their aetiology to the influence upon mental life of an unquestionably organic factor to which I shall refer later [p. 181].

The number of detailed psycho-analytic findings which cannot fail to be of importance for general psychology is too great for me to enumerate them here. I will only mention two other points: psycho-analysis unhesitatingly ascribes the primacy in mental life to affective processes, and it reveals an unexpected amount of affective disturbance and blinding of the intellect in normal no less than in sick people.

PART II

THE CLAIMS OF PSYCHO-ANALYSIS TO THE INTEREST OF THE NON-PSYCHOLOGICAL SCIENCES

[illegible]

[illegible] my review of his paper [1910e].

[illegible] They are in part [illegible] [illegible] reaching change in their meaning.

If we reflect that the means of representation in dreams are principally visual images and not words, we shall see that it is even more appropriate to compare dreams with a system of writing than with a language. In fact the interpretation of dreams is completely analogous to the decipherment of an ancient pictographic script such as Egyptian hieroglyphs. In both cases there are certain elements which are not intended to be interpreted (or read, as the case may be) but are only designed to serve as 'determinatives', that is to establish the meaning of some other element. The ambiguity of various elements of dreams finds a parallel in these ancient systems of writing; and so too does the omission of various relations, which have in both cases to be supplied from the context. If this conception of the method of representation in dreams has not yet been followed up, this, as will be readily understood, must be ascribed to the fact that psycho-analysts are entirely ignorant of the attitude and knowledge with which a philologist would approach such a problem as that presented by dreams.

The language of dreams may be looked upon as the method by which unconscious mental activity expresses itself. But the unconscious speaks more than one dialect. According to the differing psychological conditions governing and distinguishing the various forms of neurosis, we find regular modifications in the way in which unconscious mental impulses are expressed. While the gesture-language of hysteria agrees on the whole with the picture-language of dreams, visions, etc., the

scarcely ever achieved with ideal perfection, and the unsuccessful cases leave behind predispositions to a fresh regression of the libido in the form of illness.

Infantile sexuality exhibits two other characteristics which are of importance from a biological point of view. It turns out to be put together from a number of component instincts which seem to be attached to certain regions of the body ('erotogenic zones') and some of which emerge from the beginning in pairs of opposites—instincts with an active and a passive aim. Just as in later life, when it has reached maturity, the object of sexual desire is not merely the other person's genital organs but his whole body, so from the very first the libido is attached not only to the genitals but to many other parts of the body which are the seat of sexual excitation and respond to appropriate stimuli with sexual pleasure. This fact is closely related to the second characteristic of infantile sexuality—namely that to begin with it is attached to the self-preservative functions of nutrition and excretion, and, in all probability, of muscular excitation and sensory activity.

If we examine sexuality in the adult with the help of psycho-analysis, and consider the life of children in the light of the knowledge thus gained, we perceive that sexuality is not merely a function serving the purposes of reproduction, on a par with digestion, respiration, etc. It is something much more independent, which stands in contrast to all the individual's other activities and is only forced into an alliance with the individual economy after a complicated course of development involving the imposition of numerous restrictions. Cases, theoretically quite conceivable, in which the interests of these sexual impulses fail to coincide with the self-preservation of the individual seem actually to be presented by the group of neurotic illnesses. For the final formula which psycho-analysis has arrived at on the nature of the neuroses runs thus: The primary conflict which leads to neuroses is one between the sexual instincts and those which maintain the ego. The neuroses represent a more or less partial overpowering of the ego by sexuality after the ego's attempts at suppressing sexuality have failed.

We have found it necessary to hold aloof from biological considerations during our psycho-analytic work and to refrain from using them for heuristic purposes, so that we may not be

of psycho-analysis.

The Interest of Psycho-Analysis from a Developmental Point of View

Another and at [illegible] has been that in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] was [illegible]. The proof of that assertion [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] The part of a [illegible] which has remained [illegible] and [illegible] [illegible] [illegible] [illegible] real life.

In the last few years psycho-analytic writers[1] have become aware [illegible] [illegible] [illegible] interest.

E. The Interest of Psycho-Analysis from the Point of View of the History of Civilization

The comparison between the childhood of individual men and the early history of societies has already proved its [illegible]

[1] Abraham, Spielrein and Jung.

them in several directions, even though the [illegible] more than once. [illegible] of thought [illegible] turned to [illegible] contribute [illegible].

In the first place, it is highly probable that the psycho-analytic views derived from dreams can be applied to products of ethnic imagination such as myths and fairy tales. The need to interpret such products has long been felt; some 'secret meaning' has been suspected to lie behind them, and it has been presumed that that meaning is concealed by changes and transformations. The study made by psycho-analysis of dreams and neuroses has given it the necessary experience to enable it to guess the technical procedures that have governed these distortions. But in a number of instances it can also reveal the hidden motives which have led to this modification in the original meaning of myths. It cannot accept as the first impulse to the construction of myths a theoretical need for finding an explanation of natural phenomena or for accounting for cult observances and usages which have become unintelligible. It looks for that impulse in the same psychical 'complexes' and in the same emotional trends which it has discovered at the base of dreams and symptoms.[1]

A similar application of its points of view, its hypotheses and its findings has enabled psycho-analysis to throw light on the origins of our great cultural institutions—on religion, morality, justice and philosophy.[2] By examining the primitive psychological situations which were able to provide the motive for creations of this kind, it has been in a position to reject certain attempts at an explanation that were based on a superficial psychology and to replace them by a more penetrating insight.

Psycho-analysis has established an intimate connection between these psychical achievements of individuals on the one hand and societies on the other by postulating one and the

[1] Cf. Abraham, Rank and Jung.
[2] Some first attempts in this direction are Jung (1912) and Freud (1912–13).

p. 85 ff.].

[illegible]

[1] Cf. Rank (1907).

[illegible] p. 211 ff.]

[illegible] human [illegible] was between a [illegible]

[illegible] Interest [illegible] Analysis

[illegible] mind [illegible] the [illegible] marks of [illegible] has [illegible] the [illegible] of earlier [illegible] which [illegible] has been shown to be a social [illegible]

[illegible] has [illegible] demonstrated the part played by [illegible] and requirements in the [illegible] from the [illegible] and repression of [illegible] with the demands of [illegible] experiences [illegible] read [illegible] a neurosis and [illegible] where [illegible] the [illegible] The [illegible] assertion that the [illegible] a product of [illegible] at least [illegible] brought into contact with the demands of [illegible] and example, and [illegible] of these [illegible] that a [illegible] part of the organized and [illegible] of mankind. A child who produces

means never has the effect of a control of these instincts being extinguished or brought under control. It leads to repression, which establishes a predisposition to later nervous illness. Psycho-analysis has frequent opportunities of observing the part played by inopportune and undiscerning severity of upbringing in the production of neuroses, or the price, in loss of efficiency and of capacity for enjoyment, which has to be paid for the normality upon which the educator insists. And psycho-analysis can also show what precious contributions to the formation of character are made by these asocial and perverse instincts in the child, if they are not subjected to repression but are diverted from their original aims to more valuable ones by the process known as sublimation. Our highest virtues have grown up, as reaction-formations and sublimations, out of our worst dispositions. Education should scrupulously refrain from burying these precious springs of action and should restrict itself to encouraging the processes by which these energies are led along safe paths. Whatever we can expect in the way of prophylaxis against neurosis in the individual lies in the hands of a psycho-analytically enlightened education.[1]

It has not been my aim in my present paper to lay before a scientifically-minded public an account of the compass and content of psycho-analysis or of its hypotheses, problems and findings. My purpose will have been fulfilled if I have made clear the many spheres of knowledge in which psycho-analysis is of interest and the numerous links which it has begun to forge between them.

[1] See the writings of the Zurich pastor, Dr. Oskar Pfister.

OBSERVATIONS AND EXAMPLES FROM ANALYTIC PRACTICE

(1913)

ERFAHRUNGEN UND BEISPIELE AUS DER ANALYTISCHEN PRAXIS

(*a*) German Editions:

1913 *Int. Z. Psychoanal.*, 1 (4), 377-82. (Nos. 1, 2, 3, 4, 9, 10, 13, 15, 19, 20, 21 and 22 by Freud.)

1928 *G.S.*, 11, 301-3. (Introduction and Nos. 13, 15, 19 and 22.)

1931 *Neurosenlehre und Technik*, 306-8. (Introduction and Nos. 13, 15, 19 and 22.)

1946 *G.W.*, 10, 40-2. (Introduction and Nos. 13, 15, 19 and 22.)

Nos. 1, 2, 3, 9, 10, 19 and 20 were included in *Die Traumdeutung* from the 4th edition (1914) onwards.

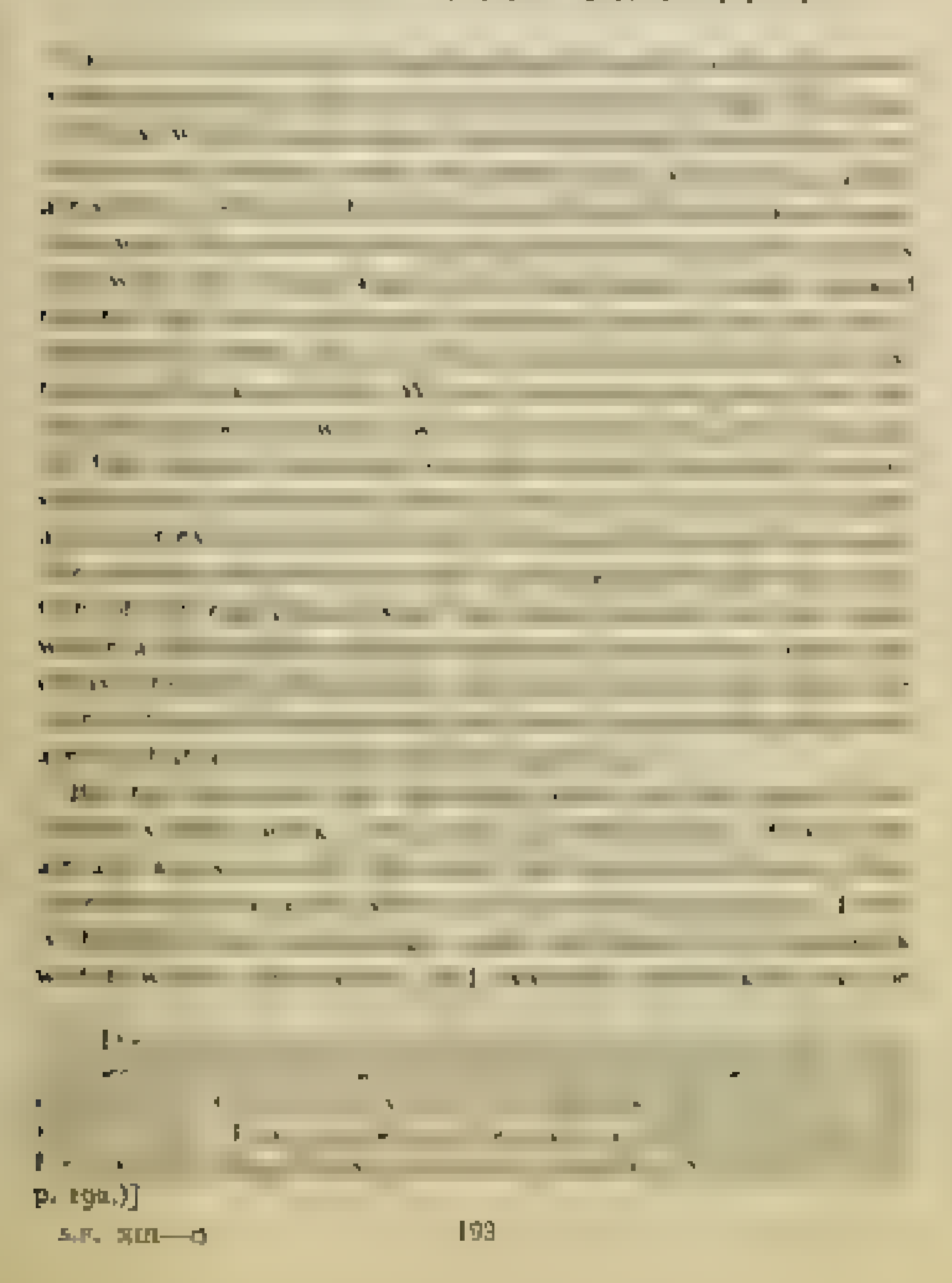
(*b*) English Translation:

'Observations and Examples from Analytic Practice'

The present translation, by James Strachey, now appears for the first time and is the first complete one to be published.

On its first appearance in the *Zeitschrift* this comprised twenty-two short items. Of these twelve were by Freud, nine by Ferenczi and one by Tausk. There was also an introduction, the authorship of which was not stated, but which was presumably by Freud since it was included in the *Gesammelte Schriften*. (Cf. also the footnote on p. 193.) Seven of Freud's items were later included in the 4th and subsequent editions of *Die Traumdeutung* (in a slightly modified form). The introduction and four of Freud's items were reprinted in *G.S.* and *G.W.* One of these, however, was in fact among those included in *Die Traumdeutung*. This left two items (nos. 4 and 21), which have never been reprinted in German. The whole of Freud's share in the original paper is here translated in full. It has seemed simplest to retain the original numbering of the items; it will be understood that the absent numbers refer to the contributions of Ferenczi and Tausk.

OBSERVATIONS AND EXAMPLES FROM ANALYTIC PRACTICE



published and made generally known without waiting to be worked over from a more generalized point of view.

Under the heading which is here introduced space will be offered for material of this kind. Communications should be kept as concise as possible. The different items are arranged in no particular order.[1]

(1)

Dream with an Unrecognized Precipitating Cause

A good sleeper awoke one morning at a summer resort in the Tyrol, knowing that he had had a dream that the Pope was dead. He could think of no explanation of it. During the morning of the same day his wife said to him: 'Did you hear the dreadful noise the bells made early this morning?' He had not heard it but had evidently dreamt about it. The interpretation which his dream gave of the bells was his revenge on the pious Tyrolese. According to the newspapers the Pope was slightly indisposed at that time.[2]

(2)

The Time of Day in Dreams

This very often stands for the age of the dreamer at some particular period in his childhood. In one dream a quarter past five in the morning meant the age of five years and three months, which was significant, since that was the dreamer's age at the time of the birth of his younger brother. Many similar examples.[3]

[1] [A further instalment of observations under the same heading, published a year later (*Int. Z. Psychoanal.*, 2 (1914), 377), included one contribution by Freud, 'A "Great Achievement" in a Dream'. This was partly incorporated into Chapter VI (E) of *The Interpretation of Dreams*, and will be found in full in *Standard Ed.*, 5, 412–13. A third and last instalment, published in 1915, contained nothing of Freud's.

[2] A longer version of this dream will be found in Chapter V (C) of *The Interpretation of Dreams*, *Standard Ed.*, 4, 232.]

[3] [This and the next item are included, with some verbal differences, in Chapter VI (E) of *The Interpretation of Dreams*, *Standard Ed.*, 5, 409.]

(3)

REPRESENTATION OF AGES IN DREAMS

A woman dreamt that she was walking with two little girls whose ages differed by fifteen months. She was unable to recall any family of her acquaintance to whom this would apply. It occurred to her that both the children represented herself and that the dream was reminding her that the two traumatic events of her childhood were separated from each other by fifteen months (3½ and 4¾).

(4)

POSITION WHEN WAKING FROM A DREAM

A woman dreamt that she was lying on her back and pressing the soles of her feet against those of another woman. The analysis made it seem probable that she was thinking of scenes of romping which she had substituted for the memory of an observation of sexual intercourse. When she woke up she noticed that, on the contrary, she had been lying on her stomach with her arms crossed, and had thus been imitating the position of a man and his embrace.

(5)

TWO ROOMS AND ONE ROOM

He had a dream in which he saw two familiar rooms which had been made into one.

Nothing factual. The dream pointed to the female genitals and the anus, which, as a child, he had regarded as one area, the 'bottom' (in accordance with the infantile 'cloaca theory'), while he now knows that there are two separate cavities and orifices. A reversed representation.[1]

[1] [This and the next item are included in Chapter VI (E) of *The Interpretation of Dreams*, *Standard Ed.*, 5, 354–6.]

(10)

Overcoat as Symbol

(14)

Disgraced Feet (Shoes)

(15)

Self-Criticism by Neurotics

a low opinion of himself, and so on. As in the case of self-reproaches, it is often possible to explain it by supposing that he is identifying himself with someone else. But in one patient the attendant circumstances during the session necessitated another explanation of behaviour of this kind. A young lady who was never tired of declaring that she had very little intelligence, was without gifts, etc., was only trying to indicate by this that she had great physical beauty, and was concealing this boast behind her self-criticism. Nor was a reference to the harmful effects of masturbation—a reference which is to be expected in all such cases—absent in this one.

(19)

Considerations of Representability

A man dreamt that he was pulling a woman out from behind a bed: i.e. he was giving her preference.[1] He (an officer) was sitting at a table opposite the Emperor: i.e. he was putting himself in opposition to the Emperor (his father). In both these cases the dreamer himself gave the translation.[2]

(20)

Dreams about Dead People

If someone dreams of talking to dead people or of associating with them, and so on, this often has the meaning of his own death. But if he remembers in his dream that the person in question is dead, the dreamer is repudiating the fact that it signifies his own death.[3]

(21)

Fragmentary Dreams

These often contain only the symbols relating to the subject of the dream. For instance, here is a dream that occurred in

[1] [The point depends on a similarity between the German word for 'pulling out', '*hervorziehen*', and 'giving preference', '*vorziehen*'.]

[2] [These two examples are discussed in Chapter VI (E) of *The Interpretation of Dreams*, *Standard Ed.*, 5, 409.]

[3] [This point is alluded to in Chapter VI (G) of *The Interpretation of Dreams*, *Standard Ed.*, 5, 491.]

a context of homosexual impulses he was going for a walk somewhere with a friend [illegible] [illegible] [illegible] balloons.

(22)

Appearance in the Dream of the Symptoms of the Illness

The symptoms of the illness (anxiety, etc.) when they appear in a dream, seem generally speaking to mean 'I felt ill because of this (i.e. in connection with the earlier elements of the dream).' Such dreams, accordingly, correspond to a continuation of the analysis in the dream.

FAUSSE RECONNAISSANCE 'DÉJÀ RACONTÉ' IN PSYCHO-ANALYTIC TREATMENT
(1914)

ÜBER FAUSSE RECONNAISSANCE ('DÉJÀ RACONTÉ') WÄHREND DER PSYCHOANALYTISCHEN ARBEIT

(*a*) German Editions:

1914 *Int. Z. Psychoanal.*, **2** (1), 1-5.
1918 *S.K.S.N.*, **4**, [illegible] (1922, 2nd ed.)
1924 *Technik und Metapsychol.*, 76-83.
1925 *G.S.*, **6**, 76-83.
1931 *Neurosenlehre und Technik*, [illegible]
1946 *G.W.*, **10**, 116-23.

(*b*) English Translation:

'*Fausse Reconnaissance* ("*déjà raconté*") in Psycho-Analytic Treatment.'

1924 *C.P.*, **2**, [illegible] (Tr. James Strachey.)

The present translation is a modified version of the one published in 1924.

('DÉJÀ RACONTÉ')

[illegible]

performance.

impression.

local[illegible]

which was never carried out

already

we were

near the end of Section VII.]

entirely uninjured.'

recollection before?'

perceptions.

hood at my disposal.

reading your book, that I begin to have a suspicion of a simple and satisfying answer to the conundrum.'

There is another kind of *fausse reconnaissance* which not infrequently makes its appearance at the close of a treatment, much to the physician's satisfaction. After he has succeeded in forcing the repressed event (whether it was of a real or of a psychical nature), upon the patient's acceptance in the teeth of all resistances, and has succeeded, as it were, in rehabilitating it, the patient may say: '*Now I feel as though I had known it all the time.*' With this the work of the analysis has been completed.[1]

[1] [A short mention of a special case of *déjà vu* in dreams, with a different explanation, will be found in Chapter VI (E) of *The Interpretation of Dreams* (*Standard Ed.*, 5, 399).]

THE MOSES OF MICHELANGELO
(1914)

DER MOSES DES MICHELANGELO

(*a*) German Editions:

1914 *Imago*, **3** (1), 15–36.
1924 *G.S.*, **10**, 257–86.
1924 *Dichtung und Kunst*, 29–58.
1946 *G.W.*, **10**, 172–201.

1927 'Nachtrag zur Arbeit über den Moses des Michelangelo', *Imago*, **13** (4), 552–3.
1928 *G.S.*, **11**, 409–10.
1948 *G.W.*, **14**, 321–2.

(*b*) English Translation:

'The Moses of Michelangelo'

1925 *C.P.*, **4**, 257–87. (Tr. Alix Strachey.)

1951 'Postscript to my Paper on the Moses of Michelangelo', *Int. J. Psycho-Anal.*, **32**, 94. (Tr. Alix Strachey.)

The present translation is a corrected version of those published in 1925 and 1951.

Freud's interest in Michelangelo's statue was of old standing. He went to see it on the fourth day of his very first visit to Rome in September, 1901, as well as on many later occasions. He was already planning the present paper in 1912, but it was not written until the autumn of 1913. An account of his long hesitations over its publication and of his final decision to have it printed anonymously will be found in the second volume of Dr. Ernest Jones's biography of Freud. The paper appeared in *Imago* as 'by ***', and the disguise was not lifted until 1924.

THE MOSES OF MICHELANGELO

[illegible] to make here.

[illegible]

believe in any such necessity.

¹ Perhaps first performed in 1602.

[illegible]

alone?

[illegible]

tween the years 1512 and 1516.

* Thode (1908,

press his beard to his body'.

farewell of his people'

the head.

of it are possible?

[1] Quoted by Thode, ibid., 197

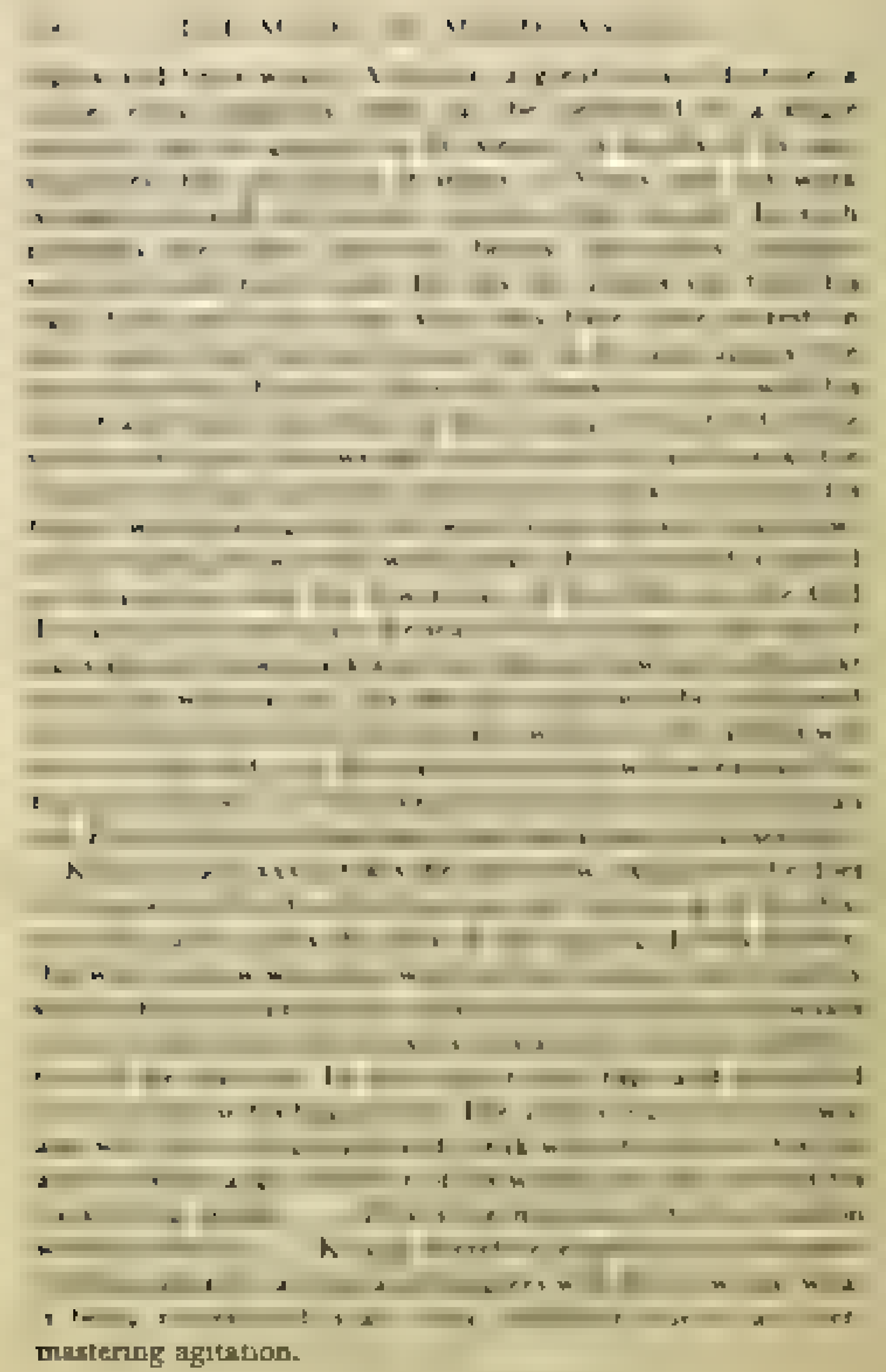
fear and trembling.

[illegible]

and leaps to his feet.

[illegible]

perception.



mastering agitation.

1 [Cf. previous note.]

[1] Cf. the illustration [facing p. 229]



DETAIL OF MICHELANGELO'S MOSES

understand

[illegible] But apart [illegible]

moment to their creator?

[illegible]

by this hand.

[illegible] his head with its flowing

If we look at the drawing in Fig. 4 we shall see that the Tables present one or two notable features hitherto not deemed worthy of remark. It has been said that the right hand rests upon the Tables, or again that it supports them. And we can see at once that the two apposed, rectangular tablets stand on one corner. If we look closer we shall notice that the lower edge is a different shape from the upper one, which is obliquely inclined forward.

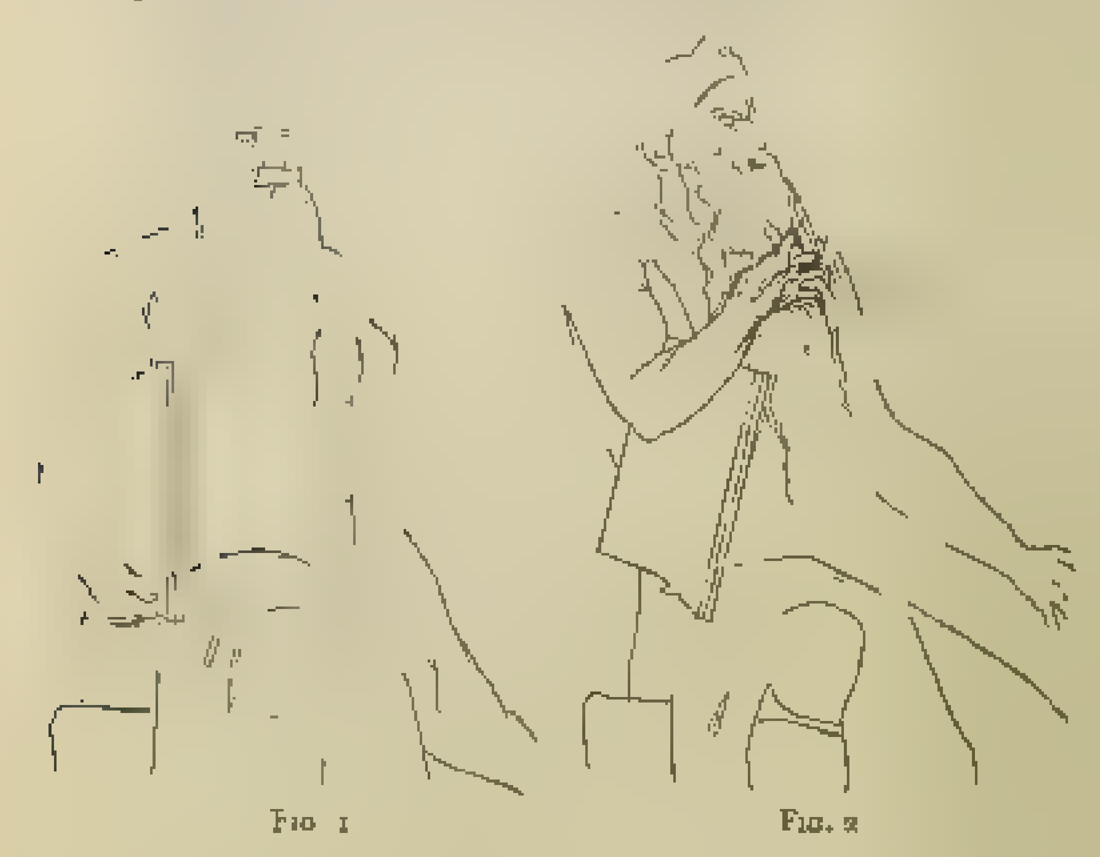


Fig. 1 Fig. 2

The upper edge is straight, whereas the lower one has a protuberance like a horn on the part nearest to us, and the Tables touch the stone seat precisely with this protuberance. What can be the meaning of this detail? It can hardly be doubted that this projection is meant to mark the actual top side of the Tables, as regards the writing. It is only the top edge of rectangular tablets of this kind that is curved or notched. Thus

[1] Which, by the way, is quite incorrectly reproduced in a large plaster cast in the collection of the Vienna Academy of Fine Arts.

we see that the Tables are upside-down. This is a singular way to treat such sacred objects. They are stood on their heads and practically balanced on one corner. What consideration of form could have led Michelangelo to put them in such a position? Or was this detail as well of no importance to the artist?

We begin to suspect that the Tables too have arrived at their present position as the result of a previous movement,

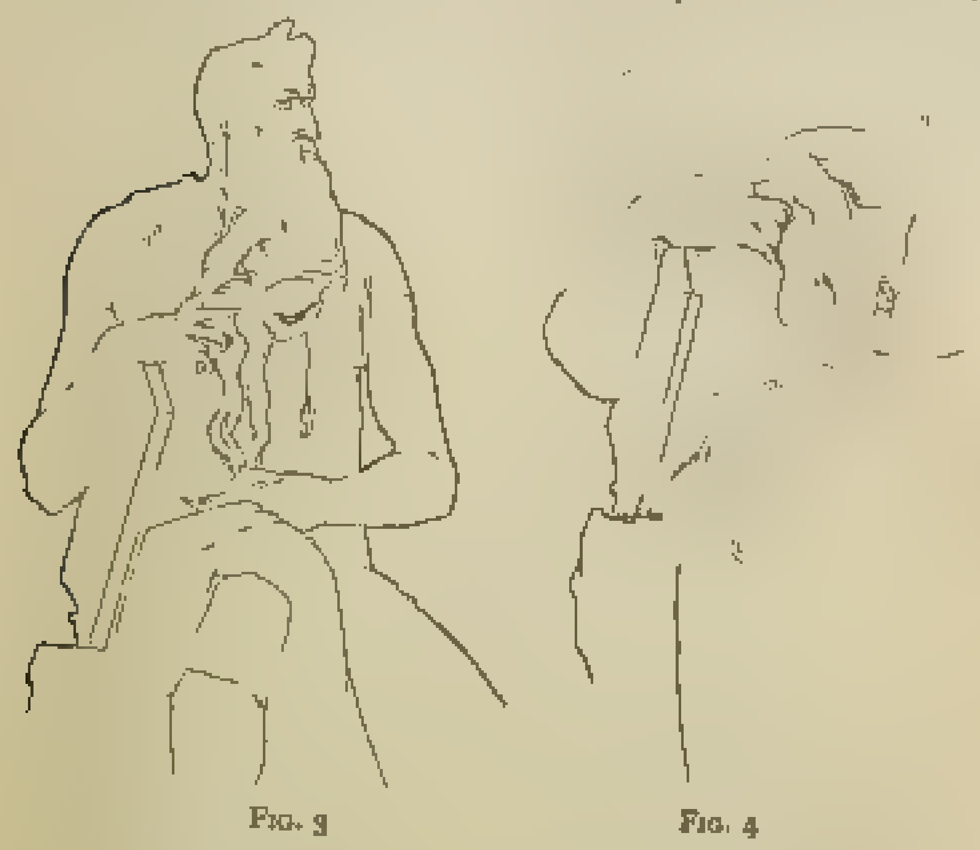


Fig. 3 Fig. 4

that this movement was a consequence of the change of place of the right hand that we have postulated, and in its turn compelled that hand to make its subsequent retreat. The movements of the hand and of the Tables can be co-ordinated in this way: at first the figure of Moses, while it was still sitting quietly, carried the Tables perpendicularly under its right arm. Its right hand grasped their lower edge and found a hold in the projection on their front part. The fact that this made them easier to carry sufficiently accounts for the upside-down position in which the Tables were held. Then came the moment

of Israel drink of

Aaron made

[illegible]

IV

[illegible]

point.

[illegible]

[illegible] movement . . .' (Lloyd, 1863, 10).

[illegible] ment (ibid., 1[illegible]

use Lloyd's own word.

is profanation'.

if we have taken too serious and profound a view of details which were nothing to the artist, details which he had introduced quite arbitrarily or for some purely formal reasons with no hidden intention behind? What if we have shared the fate of so many interpreters who have thought they saw quite clearly things which the artist did not intend either consciously or unconsciously? I cannot tell. I cannot say whether it is reasonable to credit Michelangelo—an artist in whose works there is so much thought striving for expression—with such an elementary want of precision, and especially whether this can be assumed in regard to the striking and singular features of the statue under discussion. And finally we may be allowed to point out, in all modesty, that the artist is no less responsible than his interpreters for the obscurity which surrounds his work. In his creations Michelangelo has often enough gone to the utmost limit of what is expressible in art; and perhaps in his statue of Moses he has not completely succeeded, if his purpose was to make the passage of a violent gust of passion visible in the signs left behind it in the ensuing calm.

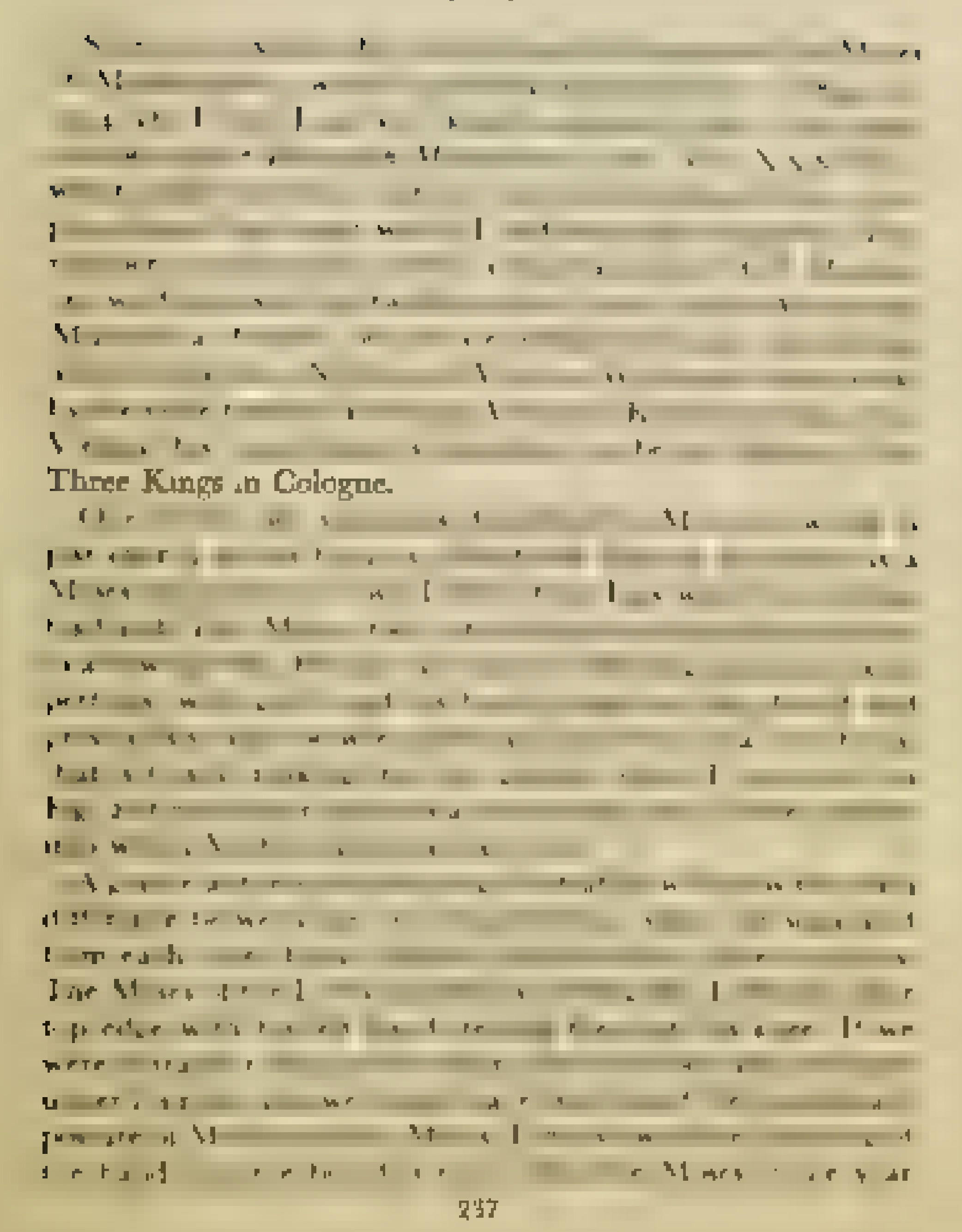


STATUETTE OF MOSES

Attributed to Nicholas of Verdun

POSTSCRIPT

(1927)



Three Kings in Cologne.

1180 shows us an instant during this storm of feeling, whilst the statue in S. Pietro in Vincoli depicts the calm when the storm is over.

In my opinion this new piece of evidence increases the probability that the interpretation which I attempted in 1914 was a correct one. Perhaps some connoisseur of art will be able to bridge the gulf in time between the Moses of Nicholas of Verdun and the Moses of the Master of the Italian Renaissance by telling us where examples of representations of Moses belonging to the intervening period are to be found.

SOME REFLECTIONS ON SCHOOLBOY PSYCHOLOGY
(1914)

ZUR PSYCHOLOGIE DES GYMNASIASTEN

(a) German Editions:

1914 In *Festschrift* [illegible] 50th anniversary of foundation of K. k. Erzherzog Rainer Realgymnasium, October,

1926 *Almanach 1927*, 43–6.

1928 *G.S.*, 11, 287–90.

1935 *Z. psychoanal. Päd.*, 9, 3[illegible]

1946 *G.W.*, 10, 204–7.

(b) English Translation:

'Some Reflections on Schoolboy Psychology'

The present translation, by James Strachey, now appears for the first time and, so far as is known, is the first to be published.

Between the ages of nine and seventeen (1865–1873) Freud was at school in Vienna at the 'Leopoldstädter Kommunal-Real- und Obergymnasium', popularly known as the 'Sperlgymnasium' from its location in the Sperlgasse. Its name was later changed to 'K. k. Erzherzog-Rainer Realgymnasium'. This paper was written for a collective volume in celebration of the 50th anniversary of the school's foundation. In a letter to a school friend, written by Freud on June 16, 1873 (*Int. Z. Psychoanal. Imago*, 26 (1941), 5), he gives an account of his leaving examination at the school. He mentions in particular the essay alluded to in the present paper (p. 242) on the subject of the choice of a profession, for which he was awarded a distinction mark.

SOME REFLECTIONS ON SCIENTIFIC PSYCHOLOGY

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down.

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knowledge.

by these first prototypes.

that our thoughts must rest.

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[*Trans.*: 'Formulations on the Two Principles of Mental Functioning', *C.P.*, **4**, 13; *Standard Ed.*, **12**.]

(1911*c*) 'Psychoanalytische Bemerkungen über einen autobiographisch beschriebenen Fall von Paranoia (Dementia paranoides)', *G.S.*, **8**, 355; *G.W.*, **8**, 240. (162)

[*Trans.*: 'Psycho-Analytic Notes on an Autobiographical Account of a Case of Paranoia (Dementia Paranoides)', *C.P.*, **3**, 387; *Standard Ed.*, **12**.]

(1911*e*) 'Die Handhabung der Traumdeutung in der Psychoanalyse', *G.S.*, **6**, 45; *G.W.*, **8**, 348. (162)

[*Trans.*: 'The Handling of Dream-Interpretation in Psycho-Analysis', *Standard Ed.*, **12**.]

(1912*b*) 'Zur Dynamik der Übertragung', *G.S.*, **6**, 53; *G.W.*, **8**, 364. (162)

[*Trans.*: 'The Dynamics of Transference', *C.P.*, **2**, 312; *Standard Ed.*, **12**.]

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LIST OF ABBREVIATIONS

G.S.	= Freud, *Gesammelte Schriften* (12 vols.), Vienna, 1924–34
G.W.	= Freud, *Gesammelte Werke* (18 vols.), London, from 1940
C.P.	= Freud, *Collected Papers* (5 vols.), London, 1924–50
Standard Ed.	= Freud, *Standard Edition* (24 vols.), London, from 1953
S.K.S.N.	= Freud, *Sammlung kleiner Schriften zur Neurosenlehre* (5 vols.), Vienna, 1906–22
Dichtung und Kunst	= Freud, *Psychoanalytische Studien an Werken der Dichtung und Kunst*, Vienna, 1924
Neurosenlehre und Technik	= Freud, *Schriften zur Neurosenlehre und zur psychoanalytischen Technik (1913–1926)*, Vienna, 1931
Technik und Metapsychol.	= Freud, *Zur Technik der Psychoanalyse und zur Metapsychologie*, Vienna, 1924
Almanach, 1927	= *Almanach für das Jahr 1927*, Vienna, Internationaler Psychoanalytischer Verlag, 1926

GENERAL INDEX

This index includes the names of non-technical authors. It also includes the names of technical authors where no reference is made in the text to specific works. For references to specific technical works, the Bibliography should be consulted. The compilation of the index was undertaken by Mrs. R. S. Partridge.

